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Selections.

From the New World.

CASTE IN THE CHURCH.—[CONCLUDED.]

Upright men shall be astonished at this.—*Job.*

The people have a right to look to the Christian Church for guidance, and to Christian ministers for example. Simple declarations, whether uttered by the lips, or inscribed upon charters, carry little weight; and forms of government are found to be of less importance than the character of those appointed to administer them.

The experience of every day is sufficient to convince the most sceptical that the Constitution and laws are powerless guaranties of right, and that our boasts of liberty, repeated to the echo, lessen not one whit the iron rule of slavery. Verily, and with reason,

> "Earth is sick,
> And Heaven is weary, of the hollow words,
> Which States and kingdoms utter, when they talk
> Of truth and justice."

Vital principle throughout the land is made to give place to "the purblind guide, Expediency;" and when Truth is driven from the legislative halls, and the haunts of business, where shall she be sought, if not in the Church of God? From whom may we expect consistent conduct, if not from the ministers of Christ? From what source are we to look for the embodiment of holy doctrines, if those who preach them from the pulpit, and profess to be guided by them in their lives, teach the people by their example, that most powerful of all lessons, that they may be trampled upon with impunity, whenever passion, or prejudice, or interest, may require the sacrifice? When will our clergy learn that principles avowed have little force, unless by themselves reduced to practice; that they will be regarded by the world as dreamy sentiments, unless exhibited in waking life? Most unwise, to use no stronger term, has been their course in relation to that great moral movement, which a southern bishop was pleased to stigmatize as the "ill-advised, absurd, and malignant philanthropy of abolitionism." If they are incapable of feeling for the unutterable wrongs inflicted by slavery, upon millions of their countrymen; if they can regard complacently a system which reduces men to chattels, and makes immortal souls, to whom the word is spoken, "be ye perfect, even as your Father is *perfect*," the degraded subjects of an absolute despotism, that tramples upon the Bible, and infringes the sovereignty of God, and does all this for the sake of gold, they should at least have sufficient charity to refrain from jeers at those whose consciences are more tender, and whose hearts warm toward their afflicted brethren, like that of the Samaritan who knelt by the wounded stranger, while priest and Levite passed by unmoved. They should remember that the verse of Terence,

> "Nil humani a me alienum puto,"

so loudly applauded by the heathen spectators of a Roman theatre, appeals with greater power to Christians, on whose lips it is the response to the command, love thy neighbor; and they may rest assured, despite the vulgar cry of "amalgamation," from whatever source it may be echoed, that the abolition excitement is the pulse of humanity, beating in the body politic, and that it will not cease to throb in every limb of the nation, until that humanity is annihilated, or slavery is overthrown.

Until the second commandment of the law is stricken from the statute book of God; until the prayer of the Psalmist, "Let the sorrowful sighing of the prisoners come before thee," shall cease to be repeated in sincerity; until the apostolic injunction, "to weep with those that weep, to remember them that are in bonds as bound with them," shall be regarded as the overflowings of rank fanaticism and spiritual hypocrisy, Christian men will fear to "turn away the right of a man before the face of the Most High," they will strive to loose the heavy burdens, and let the oppressed go free; they will remember that "it is not good to have respect of persons;" and regardless of the frowns or denunciations of dignitaries, they will obey the voice of right, justice, and truth, and show forth their principles in active efforts, as though the voice of the prophet were yet ringing in their ears, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

Before dismissing entirely the trustees of the seminary, we have somewhat to say in relation to the lay gentlemen composing in part the committee, who recommended the rejection of the prayer of the petitioner, in direct contravention of the constitution which entitled him to admission. Able and sound counsellors, one might have supposed, would have been *William Johnson, David B. Ogden,* and *Edward A. Newton.* Gentlemen learned in the law, by profession the advocates of right and justice, understanding well the binding force of constitutional restrictions and constitutional guaranties, on what plea or pretense did you advise that body of trustees, wielding a delegated power, to overstep these restrictions, and trample upon these rights? On what principle of law? On the authority of what precedent? We will help you in your strait. Turn to the writings of Laud, Archbishop of Canterbury, and quote a passage, inculcating upon the injured party passive obedience and non-resistance; or here is one that may answer, from his cotemporary, Dr. Sibthorpe, where it is only necessary to read "trustees of the seminary," for "the prince:"

"It is the duty of the prince, who is the head, to direct and make the laws. He doeth whatever he pleases; where the word of a king is, there is power; and who may say to him, What doest thou? If princes command anything which subjects may not perform, because it is against the laws of God or of nature, or impossible, yet subjects are bound to undergo punishment, without resistance, or railing, or reviling, and so yield a passive obedience, where they cannot render an active one."

May the giving of unjust counsel never again tarnish the character of Christian gentlemen of the bar, but may they act upon the maxim of Sir Thomas More: "I assure thee on my fayth that if the parties will at my hand call for justice and equitie, then, although it were my father, whom I reverence dearly, that stood on one side, and the devil, whom I hate extremely, were on the other side, his cause being just, the devil of me should have his right." May lawyers when called upon by the Church, *jus dicere,* to declare the law, never assume the responsibility, *jus dare,* to make laws of their own. May the trustees never again teach for doctrines the commandments of men, or declare, "thus saith the Lord, when the Lord hath not spoken;" and may all Christians, when disposed to treat colored men with contempt, reflect upon the hastening hour, when "they shall lie down alike in the dust, and the worms shall cover them."

In the North, little has been done, to our knowledge, by the clergy of the Episcopal church, directly in favor of slavery; although much has been done by them indirectly. No rebuke, that we have learned, has ever been administered by them to the southern bishops and clergy, who hold the very sheep of their pasture in abject bondage; no word has been spoken in our conventions, disapproving the course of the "Christian brokers in the trade of blood." The right of the slaves to read the scriptures has been denied by the Churchman; and a northern organ of the Church has eulogized a southern bishop for having prepared a catechism for the chattels of his diocese, which he declares "contains all that is necessary for salvation." The ancient philosophers, we know, maintained a similar aristocratic tone, confining the more expanded and perfect knowledge to the select few; teaching one doctrine in their private schools, and quite another to the plebeian multitude; but it is something new to find their example followed by a Christian bishop; and there are many, if we mistake not, who will be inclined to doubt the right, even of Episcopal authority, to withhold the immortal truths emblazoned on every page of the scriptures from one half of the people, and give them a paltry abridgment, made in reference to the compiler's peculiar opinions, as a substitute for the living word of God.

Other occasional signs of a subserviency to slavery in the Church, similar to that so long exhibited in the State, have been displayed at the North, such as the omission of all reference to it in sermons preached on the days appointed for thanksgiving, which professed to give a full enumeration of our national sins; and the virtual dismissal from the General Theological Seminary, at New-York, of the Rev. Thomas Pyne, for having, on such an occasion, alluded to slavery in the most Christian terms. A change, however, has lately occurred, and the Episcopal church of the United States, as represented by one of her appointed organs, now stands before the world the avowed apologist, defender, and *actual participant* of slavery. "THE SPIRIT OF MISSIONS, edited for the Board of Missions by the secretaries and general agents of the two committees, and published at the Missionary Rooms, in the city of New-York," for the month of March, 1843, has seven pages devoted to a letter of Mr. John McDonough, to the New Orleans Commercial Bulletin; and contains an avowal of pro-slavery doctrines, more thorough in their extent, and more malignant in their character, than any that have yet proceeded from the northern Church. The utter atrocity of this publication invests it with such importance that we feel bound to notice it at some length, at the risk of unduly extending our article. It commences with a comparison of those "who discuss abstract principles, and broach theories of benevolence"—meaning the abolitionists—with those "who grapple with the evils they find around them, and in the fear of God endeavor to mitigate or remove them;" and after observing that their sympathies are with the latter class, they say, "Of this class, *we know none more deserving of the homage of the good,* than the individual whose letter to the New Orleans Bulletin has given occasion to the following notice. While a Channing was taxing the powers of a benevolent mind to portray the evils of a system, which to him was but a theory, we find a southern master, *with no aspirations after a niche in the temple of fame,* but with strong sensibilities, and a quick sympathy with his kind, applying himself with a wise reference to all the surrounding circumstances of their removal; and in so doing, has solved a problem which will fell upon the interests of this land, and of Africa, *long after he has gone to his reward.*"

Let us see who this saintly man is; "than whom" the editor "knows none more deserving of the homage of the good," and who has solved a problem so important. It seems, from the narrative, which the editor remarks, "that to say we have read it with deep emotion, and the homage of a full heart, for the pious, devoted author, but feebly expresses our feelings;" that he is a southern planter, who, some fifteen years ago, became satisfied from experience, that the whip was not the true motive to induce men and women to work; and that the prospect of freedom, however remote, would infuse a spirit of industry and energy which the best overseer in the country could not elicit by the lash. He matured a plan accordingly, and announced it to his slaves. Saturday afternoons he had already given them, as the only part of the whole week when they could work for themselves and their families; and he had observed the large amount acquired both by the men and women, in that short period. He proposed that they should employ this time in working for him, until the value of their labor should enable them to purchase for themselves another half-Saturday, which he calculated they could accomplish "*in about seven years!*" that in the course of time, they would be able to purchase another whole day; and in fourteen or fifteen years from the day of commencing, the balance of the week. An account was to be opened on his books, and their valuation charged; but no child who should be born after the agreement had been entered into, was to be charged, as a counterbalance to an interest account, as no interest was to be allowed on the amount of their gains; and such men and women as had no children of their own, should be obliged to work and assist in paying for the children of the others, "so that the whole company should go on the same day on board ship, and sail for their *fatherland!*"

Mr. McDonough further assured them that, as he would hot agree to keep an immoral servant, or one whom he would be obliged to have chastised for offenses, on any consideration, *any one so offending, should be immediately put up at public sale, and sold;* and whatever money they had earned, should go to the benefit of the others; and explained to them that "his object was to give them freedom and happiness in Liberia, without the *loss or the cost of a cent to himself;*" and that it could only be effected by greater assiduity and exertion, and years of perseverance on their part. The utter hopelessness of the slaves' condition, and their eager longing for freedom, which years of bondage cannot quench, may be imagined from the fact that this proposition was acceded to with joy. According to the editor's account, the unhappy wretches, "with tears in their eyes, protested that they had ever regarded him as *their best friend, in the light of a father deeply interested in their welfare!*"

The result was such as might have been anticipated; and Mr. McDonough has satisfactorily proved on his plantation, what the abolitionists have been so often villified for asserting, "that by presenting some end, an object of desire and hope to the slave, you make him a new man—rouse his moral nature, and develop, as you no otherwise can, his energies."* His letter is interesting, and important; as showing, beyond the possibility of a doubt, the entire and perfect fitness of the slaves for immediate freedom, and their capability of being influenced by the new and holy motives which, with the first ray of liberty, would be presented to them in the relations of husband, father, and citizen—when they would no longer be kept in brutal ignorance, nor debarred from the word of God. "From the day," he says, "on which I made the agreement with them, notwithstanding they had at all times previous thereto, been a well-disposed and orderly people, an entire change appeared to come over them; they were no longer apparently the same people; a sedateness, a care, an economy, an industry took possession of them, to which there seemed to be no bounds but in their physical strength. They were never tired of laboring, and seemed as though they could never effect enough. They became temperate, moral, religious, setting an example of innocent and unoffending lives to the world around them, which was seen and admired by all."

In sixteen years, eighty had purchased their freedom; and in June, 1842, were sent from the country to Liberia. It does not appear, from the Spirit of Missions, what number during that period were sold under the hammer, or dropped into the grave. The editor intimates that Mr. McDonough's reward for this *philanthropic* conduct, is to come in another world. Perhaps it may; he seems, however, in his own estimation, to have been sufficiently rewarded here. He says:

"In the space of about sixteen years which these people served me, since making the agreement with them, *they have gained for me, in addition to having performed more and better labor than slaves ordinarily performed in the usual time of laboring,* A SUM OF MONEY (including the sum they appear to have paid me in the purchase of their time) WHICH WILL ENABLE ME TO GO TO VIRGINIA OR CAROLINA AND PURCHASE A GANG OF PEOPLE OF NEARLY DOUBLE THE NUMBER OF THOSE I HAVE SENT AWAY."

The editor goes on to disclose, with the coolest *nonchalance,* the astounding fact, "that the bishop of Georgia, in his Montpelier Institute, *is testing the sufficiency of slave labor to support it!*" and then makes a proposition which will cause the churchmen of the North, and those of our motherland to open wide their eyes in undisguised amazement: "Let the proposed mission school be placed, with the consent and under the auspices of Bishop Polk, in Louisiana. *The first expense* (could it not be met?) *would be the only one: the purchase of a plantation, which might be worked by slaves, who should come under a similar agreement to that noticed above.* * * * In honor of the noble man who for so many years has noiselessly and perseveringly pursued the work of *practical Christianity* to a successful issue, and whose praise will doubtless be in the Church above, let it be named the *McDonough Institute!*"

That this plan may be fully understood by the churchmen of America, we copy some extracts from Mr. McDonough's letter, not contained in the Spirit of Missions; being part of his address to his slaves:

"There is but one way, one mode to effect it, that I can see or devise, and that is, by greater assiduity and exertions in the slave, at his labor during the usual hours of day labor, and especially by *extra hours of labor before day in the morning, and after night in the evening.* * * Two hours extra labor before day in the morning, and two hours after night in the evening, would be four hours extra in twenty-four hours of day, which would be the one-third part more of time devoted to labor than is generally demanded of the slave, which is equivalent to five entire years of additional and extra labor in fifteen years. * * * As the whole of your time belongs to your master, if he was to permit you to work on a certain part of it to make money to purchase your freedom, he would in reality, in so doing, make you a gift of your freedom, which few masters could afford to do. But in the mode which I propose, and now explain to you, that you may fully comprehend and understand it, *your master will not make you a present of an hour of your time,* and you, in reality, will have gained and placed in his hands, previous to the going out free, a sum of money arising *from your extra labor, fully sufficient to enable him to purchase an equal number of people with yourselves, man for man, woman for woman, and youth and child for youth and child.*"

Give ear, right reverend bishops of the North, to the pressing wants of your brother of Louisiana. Call on your clergy and people to contribute of their charity to buy slaves and a plantation for his mission school. "The first expense (*can it not be met?*) will be the only one." The negroes will do the rest, by extra labor before day in the morning, and after night in the evening; and if he shall manage them as prudently as "the noble man" whose praise the hosts of Heaven are waiting to sing, the southern church may be enabled, in sixteen years, "to go to Virginia or Carolina, and purchase a gang of people of nearly double the number." Largesse, largesse, Christians all, for the pet child of the Spirit of Missions—*The McDonough Institute!* If we may be allowed to suggest a text for the sermons to be preached by our clergy, when this collection shall be made in their parishes, and the advantages to accrue to the Church from slaves purchased and worked by the bishops of the South are held up to the view of their congregations, we would name, as peculiarly appropriate, the fourth and fifth verses of the eleventh chapter of Zechariah: "Thus saith the Lord my God. *Feed the flock of the slaughtered, whose possessors slay them, and hold themselves not guilty;* AND THEY THAT SELL THEM SAY, BLESSED BE THE LORD, FOR I AM RICH, AND THEIR SHEPHERDS PITY THEM NOT." Should it be thought advisable, as it doubtless will be, to celebrate the opening of "THE MCDONOUGH INSTITUTE" with a discourse from the pulpit, on the blessings it is to call down upon the heads of the founders, there is a verse of holy writ so clear and explicit that the preacher may speak with perfect confidence on this point. The great Head of the Church has already spoken and said, "*Wo unto him that buildeth his house with unrighteousness, and his chambers with wrong;* THAT USETH HIS NEIGHBOR'S SERVICE WITHOUT WAGES, AND GIVETH HIM NOT FOR HIS WORK!" If the reverend editor of the Spirit of Missions should fill the pulpit on this occasion, he will, of course, attempt to prove, as he now asserts, that no wages ought to be paid, as "the masters cannot afford it."

A proposition more monstrous than that of the Spirit of Missions, we venture to believe, was never made to the American Church. A cool, deliberate proposition to churchmen, to speculate in the bones and muscles of their brethren, to make the Church a trafficker in "slaves and the souls of men." When the whole world is ringing with denunciations of slavery, and the voice of philanthropy is echoed from the kingdoms of Europe to their colonies of the sea: from the nethermost parts of Asia to the land of Cortez, and the republics of the South: from the autocracy of Russia to the beylic of Tunis, demanding the liberation of the captive, and justice for the slave, the appointed organ of the Episcopal church dares to stand forth, the open apologist and defender of that dark system of oppression—to declare that "Christian prudence" demands its continuance, and to propose that the churchmen of America contribute to endow a mission school with human chattels. What disciple of Machiavelli, whose brazen sophistry puts Jesuitism to the blush, has crept into the Church and assumed the editorial chair of its mission organ, striving to degrade it before the world—to gain for it the hiss of scorn, the finger of contempt, and the jeer of the infidel? "Aha! aha! art thou become as one of us." If we had been admitted to orders in the Episcopal church, to preach the truth as it is in Jesus, and had afterwards persuaded ourselves that it was expedient to oppress our brother, if his skin were black, we would not add hypocrisy to unbelief, by continuing to stand in the holy place, with the word of God upon our lips and a lie within our heart. Were we consistent, we would doff the robes of our priesthood, and don the mantle of infidelity; or were we honest—did we know the plague spot within our breast, like the leper, we would bare our head, and rend our clothes, and put a covering upon our lip, and warn every Christian from approaching us crying, "unclean! unclean!" We would persuade ourselves, if possible, that Revelation was a fiction, and Truth a lie; that the immortality of the soul was but an illusion, and future responsibility, a bugbear of the imagination; and then, with a quiet conscience, could we join hands with the advocate of slavery, and clasp the slave trader as a brother, for we could assure them, that self was the proper god for our idolatry, that expediency was the true rule of action, and that our life was but a span, with no eternity to follow. Ay! we too, could we so harden our heart, might trample, like this reverend editor, upon our brother's rights, and treat with scorn, oppression, and contempt, the humble brethren of the Redeemer, if we believed no God of justice reigned above, that we might boldly demand, "who art thou, Lord?" without receiving the awful answer, "I am Jesus, whom *thou* persecutest."

The editor in a passage quoted by us, expressed his feelings on reading the letter of Mr. McDonough—we will be equally frank and assure him, that to say we have read his comments upon that letter, with deep sorrow, burning indignation, and sickening disgust, but faintly expresses *our* feelings. We trust that they will raise such a storm of righteous anger among all true churchmen, as we see by articles in the "Chronicle and Record," the "New-York American," and the "Episcopal Recorder," they have already begun to do, that the board of missions will fully apologize for the infamous doctrines of their subordinate, and as soon as possible remove from a situation he has disgraced, one who has trampled upon the holiest principles of the Church, tarnished her fair fame throughout the world, and endangered the peace of her members by casting among them the firebrand of slavery.

And this is the man who pretends to sneer at the philanthropy of a Channing—to compare with his pure and disinterested benevolence, the pecuniary prudence of a slave dealer. This is the man who meanly intimates that Channing's benevolence was heightened by aspirations after a niche in the temple of fame, though he well knew that it was when the storm of prejudice howled the loudest, and the cry of amalgamation against all who had a heart to feel for the slave was borne upon every breeze, and loudly echoed from the pulpits of our land, that Channing, counting but as dust in the balance the popularity of which he was the idol, and the warm approval of endeared friends, manfully attacked the monster slavery, which southern mammon so fondly cherishes, and the southern church so carefully guards.

While we lament the errors of Channing's faith, his principles of action, were infinitely more orthodox than those of this man, who, in the name of the Church, unblushingly proclaims to the slaveholders, that they ought not to emancipate their slaves, because *they cannot afford it!!!* On another page he declares, that the gift of Christianity to the slaves "is an ample recompense for their captivity." Let him go himself into bondage as a chattel of the mission school, and be repaid by their instruction; for he is not initiated, as yet, into the first rudiments of Christianity; and with this advice we hasten to dismiss so revolting a subject.

We have disclosed facts, which the welfare of our Church requires should be known, and at which, in the language of Job, "upright men shall be astonished."

The establishment of a system of CASTE, which, trampling principles under foot, and setting constitutions at defiance, debars candidates for orders from the seminary, and excludes clergymen and their parishes from seats in the convention, and continues to treat with ignominy the lifeless remains when the spirit has returned to the God who gave it, is not only revolting to every Christian feeling, but is startling to those who remember that "usurped power swells like an avalanche."* Let the rule be once adopted in the Church, "sic volo, sic jubeo—stat proratione *voluntas.*"† and we may discard, as useless lumber, her articles and her canons. The general crouching of our bishops and clergy to popular prejudice, with, indeed, noble exceptions—their frequent disregard in practice of the golden rules they teach, and their withholding of all aid from the philanthropic efforts of the age, will lead many to fear, and with justice, that the Church is lagging behind, prevented by the fears of her ministers from performing her appropriate work. Such remissness in the cause of humanity will lessen the love of her children, the respect of the world, and the confidence of all Christians who may feel and say,

> "Non tali auxilio
> Nec defensoribus istis tempus eget."‡

More than seven centuries ago, in the year 1102, in the canons of council held at London, it was said, "Let no man, from henceforth, presume to carry on that wicked traffic by which men in England have been hitherto sold like brute animals."§ And the organ of the Episcopal church now, declares that the traffic ought not to cease, because the masters cannot afford it, and bishops set the example of becoming slave traders. We are forcibly reminded of Cameades, a Cyrenian philosopher, who was sent by the Athenians as embassador to Rome, and there argued before the magistrates and people with great power and eloquence in praise of justice. The next day, to establish his doctrine of the uncertainty of all human knowledge, he undertook to refute his former arguments, and prove them false; whereupon, the senator fearing that he would corrupt the morals of the nation, sent him home. Our pro-slavery clergy would seem to belong to the school of this philosopher, but they have carried his doctrines to an extent never dreamed of by their founder. By maintaining, at the same time, Christianity and slavery, they would show, if it were possible, not the uncertainty of human knowledge, but the baseless, chamelion-like character of divine truth and eternal principle. The time has been when we were liable to be seduced into vice by infidels and atheists, but now it is the gowned priest and the mitred bishop who teach us by their precept and their example, to enslave our brethren upon Christian principles, and act the tyrant in the name of God.

Since this article has been ready for the press, the April number of the Spirit of Missions has been published, in which it was fully expected the mission committees would disavow the infamous proposal of the editor, that the Church would become a speculator in human flesh. *Not one word upon the subject do we find.* The board of missions, through their committees, have adopted it as their own—"THE CHURCH," as represented by the board of missions, approves the plan. May God pardon those who so misrepresent her! We trust due notice will be given of the day when collections are to be made in our parishes to establish this brokerage in the trade of blood, which to Mr. McDonough has yielded, despite *the hardness of the times,* CENT PER CENT. "Man for man, woman for woman, youth and child for youth and child; and in that same hour let the prayer ascend from every Christian in the land, to our common Father, beseeching him to "grant that His Church, being always preserved from false apostles, may be ordered and guided by faithful and true shepherds."‖ To you, right reverend bishops, to you, reverend presbyters, to you, all true churchmen, clerical or lay, whether dwellers at the North or South, whether distinguished as high or low, do we appeal, earnestly, deeply, affectionately appeal, to rise in your might, and vindicate the purity of our holy faith.

It may be a grave question for your consideration, how far this formal rejection of the first principles of Christianity, this annihilation of the law of love, are to be regarded, not only among the *vestigia monientis libertatis*—the footsteps of departing liberty—but as *signa cadentis ecclesiæ*—the signs of a falling church.

We should not be surprised, if this vindication of the doctrines and honor of our Church, should be stigmatized, even by some among her dignitaries, as *fanaticism.* To all who may be disposed thus to brand it, we say in conclusion, in the words of that noble prelate, Bishop Horsley, "Beware, my lords, how you bring under the opprobrious name of fanaticism, the great duties of justice and mercy, for the neglect of which, if you should neglect them, YOU WILL BE ANSWERABLE AT THAT TRIBUNAL WHERE NO PREVARICATION OF WITNESSES CAN MISINFORM THE JUDGE, WHERE NO SUBTLETY OF AN ADVOCATE MISCALLING THE NAMES OF THINGS, PUTTING EVIL FOR GOOD AND GOOD FOR EVIL, CAN MISLEAD HIS JUDGMENT."

* Spirit of Missions, p. 71.

* D'Aubigne,

† As I wish, so I command, my will stands in the place of reason.

‡ Not such aid, nor such defenders, do the times need.

§ Wilkin's Concilia.

‖ Collect for St. Matthias's day.

RIGHT OF VISITATION OR SEARCH.

Mr. Webster to Mr. Everett.

DEPARTMENT OF STATE,
Washington, 28th March, 1843.

SIR:—I transmit to you with this despatch, a message from the President of the United States, to Congress, communicated on the 27th of February, and accompanied by a report made from this department to the President, of the substance of a despatch from Lord Aberdeen to Mr. Fox, which was by him read to me on the 24th ultimo.

Lord Aberdeen's despatch, as you will perceive, was occasioned by a passage in the President's message to Congress, at the opening of its late session. The particular passage is not stated by his lordship, but no mistake will be committed, it is presumed, in considering it to be that which was quoted by Sir Robert Peel, and other gentlemen, in the debate in the house of commons on the answer to the queen's speech, on the 3d of February.

The President regrets that it should have become necessary to hold a diplomatic correspondence upon the subject of a communication from the head of the executive government to the legislature; drawing after it, as in this case, the farther necessity of referring to observations made by persons in high and responsible stations, in the debates of public bodies. Such a necessity, however, seems to be unavoidably incurred in consequence of Lord Aberdeen's despatch; for although the President's recent message may be regarded as a clear exposition of his opinions on the subject, yet a just respect for her majesty's government, and a disposition to meet all questions with promptness, as well as with frankness and candor, require that a formal answer should be made to that despatch.

The words in the message at the opening of the session which are complained of, it is supposed, are the following: "Although Lord Aberdeen, in his correspondence with the American envoys, at London, expressly disclaimed all right to detain an American ship on the high seas, even if found with a cargo of slaves on board, and restricted the British pretension to a mere claim to visit and inquire, yet it could not well be discerned by the executive of the United States how such visit and inquiry could be made without detention on the voyage, and consequent interruption to the trade. It was regarded as the right of search, presented only in a new form, and expressed in different words; and I therefore felt it to be my duty distinctly to declare, in my annual message to Congress, that no such concession could be made; and that the United States had both the will and the ability to enforce their own laws, and to protect their flag from being used for purposes wholly forbidden by those laws, and obnoxious to the moral censure of the world."

This statement would tend, as Lord Aberdeen thinks, to convey the supposition not only that the question of the right of search had been disavowed by the British plenipotenriary, at Washington, but that Great Britain, had made concessions on that point.

Lord Aberdeen is entirely correct in saying that the claim of a right of search was not discussed during the late negotiation, and that neither was any concession required by this government, nor made by that of her Britannic majesty.

The 8th and 9th articles of the treaty of Washington, constitute a mutual stipulation for concerted efforts to abolish the African slave trade. The stipulation, it may be admitted, has no other effect on the pretensions of either party than this: Great Britain had claimed as a right, that which this government could not admit as a *right,* and in the exercise of a just and proper spirit of amity a mode was resorted to, which might render unnecessary both the assertion and the denial of such a claim.

There probably are those who think that what Lord Aberdeen calls a right of visit, and which he attempts to distinguish from the right of search, ought to have been expressly acknowledged by the government of the United States; at the same time there are those on the other side who think that the formal surrender of such a right of visit should have been demanded by the United States, as a precedent condition to the negotiation for treaty stipulations on the subject of the African slave trade.

But the treaty neither asserts the claim in terms, nor denies the claim in terms; it neither formally insists upon it, nor formally renounces it. Still, the whole proceeding shows that the object of the stipulation was to avoid such differences and disputes as had already arisen, and the serious practical evils and inconveniences which, it cannot be denied, are always liable to result from the practice which Great Britain had asserted to be lawful. These evils and inconveniences had been acknowledged by both governments. They had been such as to cause much irritation, and to threaten to disturb the amicable sentiments which prevailed between them. Both governments were sincerely desirous of abolishing the slave trade; both governments were equally desirous of avoiding occasions of complaint by their respective citizens and subjects; and both governments regarded the 8th and 9th articles as effectual for their avowed purpose; and likely, at the same time, to preserve all friendly relations, and to take away causes of future individual complaints. The treaty of Washington was intended to fulfill the obligations entered into by the treaty of Ghent. It stands by itself, is clear and intelligible. It speaks its own language, and manifests its own purpose. It needs no interpretation and requires no comment. As a fact, as an important occurrence in national intercourse, it may have important bearings on existing questions respecting the public law; and individuals, or perhaps governments, may not agree as to what these bearings really are. Great Britain has discussions, if not controversies, with other great European states, upon the subject of visit or search. These states will naturally make their own commentary on the treaty of Washington, and draw their own inferences from the fact that such a treaty has been entered into. Its stipulations in the meantime are plain, explicit, satisfactory to both parties, and will be fulfilled on the part of the United States, and it is not doubted on the part of Great Britain also, with the utmost good faith.

Holding this to be the true character of the treaty, I might perhaps excuse myself from entering into the consideration of the grounds of that claim of a right to visit merchant ships, for certain purposes, in time of peace, which Lord Aberdeen asserts for the British government, and declares that it can never surrender. But I deem it right, nevertheless, and no more than justly respectful toward the British government, not to leave the point without remark.

In his recent message to Congress, the President, referring to the language of Lord Aberdeen, in his note to Mr. Everett of the 20th of December, 1841, and in his late despatch to Mr. Fox, says, "These declarations may well lead us to doubt whether the apparent difference between the two governments is not rather one of definition than of principle."

Lord Aberdeen, in his note to you of the 20th of December, says—"The undersigned again renounces, as he has already done, in the most explicit terms, any right on the part of the British government to search American vessels in time of peace. The right of search, except when specially conceded by treaty, is a purely belligerent right, and can have no existence on the high seas during peace.—The undersigned apprehends, however, that the right of search is not confined to the verification or nationality of the vessel, but also extends to the object of the voyage, and the nature of the cargo. The sole purpose of the British cruisers is to ascertain whether the vessels they meet with are really Americans or not. The right asserted has, in truth, no resemblance to the right of search, either in principle or practice. It is simply a right to satisfy the party who has a legitimate interest in knowing the truth, that the vessel actually is what her colors announce. This right we concede as freely as we exercise. The British cruisers are not instructed to detain American vessels under any circumstances whatever—on the contrary, they are ordered to abstain from interference with them, be they slavers or otherwise. But where reasonable suspicions exist that the American flag has been abused for the purpose of covering the vessels of another nation, it would appear scarcely credible, had it not been made manifest by the repeated protestations of their representative, that the government of the United States, which has stigmatized and abolished the trade itself, should object to the adoption of such means as are indispensably necessary for ascertaining the truth."

And in his recent despatch to Mr. Fox, his lordship farther says, "That the President might be assured that Great Britain would always respect the just claims of the United States; that the British government made no pretensions to interfere in any manner whatever, either by detention, visit, or search, with vessels of the United States, known or believed to be such; but that it still maintained, and would exercise, when necessary, its own right to ascertain the genuineness of any flag which a suspected vessel might bear; that if, in the exercise of this right, either from involuntary error, or in spite of every precaution, loss or injury should be sustained, a prompt reparation would be afforded; but that it should entertain, for a single instant, the notion of abandoning the right itself, would be quite impossible."

This, then, is the British claim, as asserted by her majesty's government.

In his remarks in the speech already referred to, in the house of commons, the first minister of the crown said: "There is nothing more distinct, than the right of visit is from the right of search. Search is a belligerent right, and not to be exercised in time of peace, except when it has been conceded by treaty. The right of search extends not only to the vessel, but to the cargo also. The right of visit is quite distinct from this, though the two are often confounded. The right of search, with respect to American vessels, we entirely and utterly disclaim; nay, more; if we knew that an American vessel were furnished with all the materials requisite for the slave trade; if we knew that the decks were prepared to receive hundreds of human beings, within a space in which life is almost impossible, still, we should be bound to let that American vessel pass on. But the right we claim is, to know whether a vessel pretending to be American, and hoisting the American flag, be *bona fide* American."

The President's message is regarded as holding opinions in opposition to these.

The British government, then, supposes that the right of visit and the right of search are essentially distinct in their nature, and that this difference is well known and generally acknowledged; that the difference between them consists in their different objects and purposes; one, the visit, having for its object nothing but to ascertain the nationality of the vessel; the other, the search, being an inquisition, not only into the nationality of the vessel, but the nature and object of her voyage, and the true ownership of her cargo.

The government of the United States, on the other hand, maintains that there is no such well known and acknowledged, nor, indeed, any broad and genuine difference between what has been usually called visit, and what has been usually called search; that the right of visit, to be effectual, must come in the end to include search; and thus to exercise in peace an authority which the law of nations only allows in time of war.

If such well known distinction exists, where are the proofs of it? What writers of authority on the public law, what adjudications in courts of admiralty, what public treaties recognize it? No such recognition has presented itself to the government of the United States; but, on the contrary, it understands that public writers, courts of law, and solemn treaties have, for two centuries, used the words "visit" and "search" in the same sense. What Great Britain and the United States mean by the "right of search," in its broadest sense, is called by continental writers and jurists by no other name than the "right of visit." Visit, therefore, as it has been understood, implies not only a right to inquire into the national character, but to detain the vessel, to stop the progress of the voyage, to examine papers, to decide on their regularity and authenticity, and to make inquisition on board, for enemy's property, and into the business which the vessel is engaged in. In other words, it describes the entire right of belligerent visitation and search. Such a right is justly disclaimed by the British government in time of peace. They, nevertheless, insist on a right which they denominate a right of visit, and by that word describe the claim which they assert; therefore it is proper, and due to the importance and delicacy of the questions involved, to take care that, in discussing them, both governments understand the terms which may be used in the same sense.

If, indeed, it should be manifest that the difference between the parties is only verbal, it might be hoped that no harm would be done; but the government of the United States thinks itself not justly chargeable with excessive jealousy, or with too great scrupulosity in the use of words, in insisting on its opinion that there is no such distinction as the British government maintains, between visit and search; and that there is no right to visit in time of peace, except in the execution of revenue laws, or other municipal regulations, in which cases the right is usually exercised near the coast, or within the marine league, or where the vessel is justly suspected of violating the laws of nations by piratical aggression; but, wherever exercised, it is a right of search. Nor can the United States government agree that the term "right" is justly applied to such exercise of power as the British government thinks it indispensable to maintain in certain cases.

The right asserted is a right to ascertain whether a merchant vessel is justly entitled to the protection of the flag which she may happen to have hoisted, such vessel being in circumstances which render her liable to the suspicion—first, that she is not entitled to the protection of the flag; and, secondly, that if not entitled to it, she is either, by the law of England, as an English vessel, or under the provisions of treaties with certain European powers, subject to the supervision and search of British cruisers.

And yet Lord Aberdeen says, "That if, in the exercise of this right, either from involuntary error, or in spite of every precaution, loss or injury should be sustained, a prompt reparation would be afforded."

It is not easy to perceive how these consequences can be admitted justly to flow from the fair exercise of a clear right. If injury be produced by the exercise of a right, it would seem strange that it should be repaired, as if it had been the effect of a wrongful act. The general rule of law certainly is, that in the proper and prudent exercise of his own rights, no one is answerable for undesigned injuries. It may be said that the right is a qualified right; that it is a right to do certain acts of force, at the risk of turning out to be wrongdoers, and of being made answerable for all damages. But such an argument would prove every trespass to be matter of right, subject only to just responsibility. If force were allowed such reasoning, in other cases, it would follow that an individual's right in his own property was hardly more than a well founded claim for compensation, if he should be deprived of it. But compensation is that which is rendered for injury, and is not commutation or forced equivalent for acknowledged rights. It implies at least in its general interpretation the commission of some wrongful act.

But without pressing farther these inquiries into the accuracy and propriety of definitions, and the uses of words, I proceed to draw your attention to the thing itself, and to consider what these acts are which the British government insists its cruisers have a right to perform, and to what consequences they naturally and necessarily lead. An eminent member of the house of commons thus states the British claim, and his statement is acquiesced in and adopted by the first minister of the crown:

"The claim of this country is for the right of our cruisers to ascertain whether a merchant vessel is justly entitled to the protection of the flag which she may happen to have hoisted—such vessel being in circumstances which render her liable to the suspicion—first, that she was not entitled to the protection of the flag; and, secondly, if not entitled to it, she was, either under the law of nations or the provisions of treaties, subject to the supervision and control of our cruisers."

Now the question is, by *what means* is this ascertainment to be effected?

As we understand the general and settled rules of public law, in respect to ships of war sailing under the authority of their government, "to arrest pirates and other public offenders," there is no reason why they may not approach any vessels descried at sea, for the purpose of ascertaining their real characters. Such a right of approach seems indispensable for the fair and discreet exercise of their authority; and the use of it cannot be justly deemed indicative of any design to insult or injure those they approach, or to impede them in their lawful commerce. On the other hand, it is clear that no ship is, under such circumstances, bound to lie by, or wait the approach of any other ship. She is at full liberty to pursue her voyage in her own way, and to use all necessary precautions to avoid any suspected sinister enterprise, or hostile attack. Her right to the free use of the ocean is as perfect as that of any other. An entire equality is presumed to exist. She has a right to consult her own safety; but,

an assailant, who mistakes the object of his attack for another whom he had a right to assail.

Lord Aberdeen cannot fail to see, therefore, what serious consequences might ensue, if it were to be admitted that this claim to visit, in time of peace, however limited or defined, should be permitted to exist as a strict matter of right; for, if it exist as a right, it must be followed by corresponding duties and obligations, and the failure to fulfill those duties would naturally draw penal consequences after it, till ere long it would become, in truth, little less, or little other, than the belligerent right of search.

If visit, or visitation, be not accompanied by search, it will be, in most cases, merely idle. A sight of papers may be demanded, and papers may be produced; but it is known that the slave traders carry false papers and different sets of papers. A search for other papers then must be made, where suspicion justifies it, or else the whole proceeding would be nugatory. In suspicious cases the language and general appearance of the crew are among the means of ascertaining the national character of the vessel. The cargo on board, also often indicates the country from which she comes. Her log-book, showing the previous course and events of her voyage, her internal fitment, and equipment, are all evidences for her, or against her, on her allegation of character. These matters, it is obvious, can only be ascertained by rigorous search.

It may be asked, if a vessel may not be called on to show her papers, why does she carry papers? No doubt she may be called on to show her papers, but the question is, where, when, and by whom? Not in time of peace, on the high seas, where her rights are equal to the rights of any other vessel, and where none has a right to molest her. The use of her papers is, in time of war, to prove her neutrality, when visited by belligerent cruisers; and, in both peace and war, to show her national character and the lawfulness of her voyage, in those ports of other countries to which she may proceed for the purposes of trade.

It appears to the government of the United States that the view of this whole subject, which is the most naturally taken, is also the most legal, and most in analogy with other cases. British cruisers have a right to detain British merchantmen for certain purposes; and they have a right, acquired by treaty, to detain merchant vessels of several other nations, for the same purposes. But they have no right at all to detain an American merchant vessel. This Lord Aberdeen admits, in the fullest manner. Any detention of an American vessel by a British cruiser, is therefore a wrong, a trespass, although it may be done under the belief that she was a British vessel, or that she belonged to a nation which had conceded the right of such detention to the British cruisers, and the trespass, therefore, an involuntary trespass.

If a ship of war, in thick weather, or in the darkness of night, fire upon and sink a neutral vessel, under the belief that she is an enemy's vessel, this is a trespass—a mere wrong—and cannot be said to be an act done under any right, accompanied by responsibility for damages. So if a civil officer, on land, have process against one individual, and through mistake arrest another, this arrest is wholly tortious. No one would think of saying it was done under any lawful exercise of authority, subject only to responsibility, or that it was anything but a mere trespass, though an unintentional trespass. The municipal law does not undertake to lay down beforehand any rule for the government of such cases; and as little, in the opinion of the government of the United States, does the public law of the world lay down beforehand any rule for the government of cases of involuntary trespasses, detentions, and injuries at sea; except that in both classes of cases, law and reason make a distinction between injuries committed through mistake, and injuries committed by design; the former being entitled to fair and just compensation, the latter demanding exemplary damages, and sometimes personal punishment.

The government of the United States has frequently made known its opinion, which it now repeats, that the practice of detaining American vessels, subject to just compensation, however guarded by instructions, or however cautiously exercised, necessarily leads to serious inconvenience and injury. The amount of loss cannot be always well ascertained. Compensation, if it be adequate in the amount, may still necessarily be long delayed; and the pendency of such claims always proves troublesome to the governments of both countries. These detentions, too, frequently irritate individuals, cause warm blood, and produce nothing but ill effects on the amicable relations existing between the two countries. We wish, therefore, to put an end to them, and to avoid all occasion for their recurrence.

On the whole, the government of the United States, while it has not conceded a mutual right of visit or search, as has been done by the parties to the quintuple treaty of December, 1841, does not admit that by the law and practice of nations there is any such thing as a right of visit distinguished by well known rules and definitions from the right of search.

It does not admit that visit of American merchant vessels by British cruisers is founded on any right, notwithstanding the cruiser may suppose such vessel to be British, Brazilian, or Portuguese. It cannot but see that the detention and examination of American vessels by British cruisers has already led to consequences, and it fears that if continued, it would still lead to farther consequences, highly injurious to the lawful commerce of the United States.

At the same time, the government of the United States fully admits that its flag can give no immunity to pirates, nor to any other than to regularly documented American vessels; and it was upon this view of the whole case, and with a firm conviction of the truth of these sentiments, that it cheerfully assumed the duties contained in the treaty of Washington; in the hope that thereby causes of difficulty and of difference might be altogether removed, and that the two powers might be enabled to act concurrently, cordially, and effectually, for the suppression of a traffic which both regard as a reproach upon the civilization of the age, and at war with every principle of humanity and Christian sentiment.

The government of the United States has no interest, nor is it under the influence of any opinions, which should lead it to desire any derogation of the just authority and rights of maritime powers. But in the convictions which it entertains, and in the measures which it has adopted, it has been governed solely by a sincere desire to support those principles and those practices which it believes to be conformable to public law, and favorable to the peace and harmony of nations.

Both houses of Congress, with a remarkable degree of unanimity, have made express provisions for carrying into effect the eighth article of the treaty. An American squadron will immediately proceed to the coast of Africa. Instructions for its commander are in the course of preparation, and copies will be furnished to the British government; and the President confidently believes that the cordial concurrence of the two governments, in the mode agreed on, will be more effectual than any efforts yet made for the suppression of the slave trade.

You will read this dispatch to Lord Aberdeen, and if he desire it, give him a copy.

I am, sir, your obedient servant,

(Signed) DANIEL WEBSTER.

EDWARD EVERETT, esq. &c. &c.

From the Liberator.

BRITISH ANTI-SLAVERY REPORT.

We have received a copy of the third annual report of the British and Foreign Anti-Slavery Society, presented to the general meeting held in Exeter Hall, London, May 13th, 1842. The report itself is extremely brief, but the valuable appendix which accompanies it, makes it a voluminous as well as a highly interesting pamphlet.

It is stated that the foreign slave trade, so far as its movements can be traced in official and other authentic documents, is but little diminished in extent; and its ravages extend to the eastern as well as to the western coast of Africa. Complaint is made that the treaties which have hitherto been negotiated by England, with foreign powers, for its suppression, have, with few exceptions, been flagrantly broken; and the conclusion is correctly drawn, that, until the market for slaves be broken up, it is vain to hope for the suppression of this great iniquity.*

Referring to the treachery of the United States, France, Spain, Portugal, Brazil, and other powers, in relation to this trade, the inquiry is made in the Report—"What lies at the root of all this hostility, opposition, and tergiversation, on the part of kingdoms and republics, both in the Old and New World, in reference to the benevolent and generous exertions of Great Britain to destroy this evil? This committee reply in one word—SLAVERY!" And this reply, brief as it is, contains a volume of truth—nay, the whole truth. It is infamous for the United States and France, to call in question the sincerity of England in seeking, with such determination and at such an enormous cost, the abolition of this guilty traffic—to affect to regard her as seeking only her own aggrandizement and the extensions of her maritime power—to talk of the sanctity of their flags—to raise a false issue in regard to the right of search. All this is but the device of the *Slave Power*, both at home and abroad, to crush every effort for its extinction, to give shelter and success to its infernal abettors, to keep open the sources of its supplies, to make Africa in all time to come, as it has been for centuries past, the hunting-ground for kidnappers and the enslavers of mankind. Whatever may be her short-comings in other respects, it is certain that "Great Britain has stood almost alone in the sincerity of her efforts to suppress the slave trade, and in the generous, the almost incredible sacrifice of treasure and of life, to accomplish her noble purpose."

Of the British West India colonies it is said that the general good conduct of the emancipated slaves continues to be deserving of the highest praise, and that they are rapidly advancing in intelligence, moral excellence, and, in some instances, in wealth; and this, too, under highly adverse circumstances. The planters still retain much of the same oppressive spirit which characterized them formerly as slaveholders, and this has naturally led to unpleasant collisions between the employers and the employed, which have always ended to the disadvantage of the estates. "But," it is added—and the fact deserves special notice—"wherever fairness and honesty, tact and good humor, have taken the place of violence and deceit, they have been met by corresponding efforts on the part of the negroes to advance the interest of their employers." What higher panegyric need be given? And, in view of facts like these, what have those to say who prognosticated so oracularly that the liberation of the West India slave population would be attended with bloodshed, ruin, and universal anarchy? Base libellers of the negro race! in vain have they attempted to make lies their refuge, and under falsehood to hide themselves.

It has already been ascertained that the number of slaves in British India, amounts to FIVE MILLIONS, and the returns are yet incomplete! How appalling is a disclosure like this! And what a mighty work the philanthropy of England has yet to accomplish! But the same spirit which broke the chains of 800,000 bondmen in the West India islands, will yet cause the trumpet of jubilee to be blown throughout slave-cursed India.

Some idea of the value of this pamphlet may be formed by a glance at the following synopsis of a portion of the contents of the appendix:—The Slave-Trade—its extent. Treaties and Convention of various governments in Europe and America with Great Britain for its suppression. Price of Slaves. Proceedings of the British government in reference to African slaves illegally introduced into the Spanish colonies and Brazil. Negotiations with the United States for the suppression of the slave trade. Flags which cover this trade. Ports at which vessels are fitted out for its prosecution. Impossibility of suppressing it by a naval force. Slavery in British India. West India Colonies—their present condition, and immigration into the same. Fiscal regulations in favor of free labor. Progress of the abolition cause in the United States. Case of the Creole, with a memorial to Lord Aberdeen, and the opinion of the law lords on the case. Anti-slavery deputation to Brazil, Holland, France, Spain, and Portugal, Africa, and Asia. Russian serfage. Sugar—comparative statement of average quantity of sugar introduced into Great Britain during the periods of slavery, apprenticeship, and freedom. Under each of these heads, much valuable information is communicated, which exhibits great industry and research.

* It appears that nearly ONE MILLIONS of slaves have been introduced into the Brazilian empire during a period of little more than seven years!

From the Liberator.

CHANGE OF TIME.

I perceive, by the last Liberator and Standard, that there is likely to be a collision between the anti-slavery and social reform meetings, to be holden in New-York city, the second week in May. I am confident that the friends of social reform would be unwilling to have their meetings clash with the anti-slavery meetings. The probability is, that most of those, friendly to social reform, would like to attend the anti-slavery meetings also. That the reform meetings were notified to be holden at the same time with those of the American Anti-Slavery Society, was entirely my own fault. I received a request from the Committee of the "Society of Inquiry and Reform" to notify, through the press, that the first annual meeting would be holden anniversary week. I accordingly issued the call without reflecting that the meetings would be likely to clash.

Will you be kind enough to alter the call for the meeting, to commence on FRIDAY, May 12th, instead of Wednesday, the 10th? J. A. COLLINS.

Communications.

RE-ORGANIZATION PROPOSED.

The Teetotal Pledge—Rights of the Laboring Classes—Union of the Abolitionists for the sake of Abolition.

Voluntary associations are to the moral world what machinery is to the physical—useful only as instrumentalities for the accomplishment of some important, ulterior object. Hence, the most valuable existing associations, possessing as they do, no inherent worth in themselves, should be laid aside at once, to give place to others organized on better principles, whenever the proposed improvements are of sufficient importance to warrant the trouble and expense of an exchange. And especially should this be done, when, as is often the case, a change of agencies is in itself adapted to awaken public attention to the object we seek to accomplish, or to unite the efforts, and increase the zeal and activity of those who are already interested in it.

In the physical world, very few important enterprises are completed with the same agencies with which they were commenced. Usually, either the original projector of the enterprise, or some one of the numerous hands engaged in it, guided by the light of experience, discovers some new and important facilities in the execution of the work, by which much time is saved, and the requisite amount of labor greatly diminished. The same thing is true in the history of moral enterprises. Great improvements are usually made, during their progress, in the mode of conducting them; and in many cases, a change of agencies has been found essential to their ultimate triumph. The temperance cause furnishes us an example in point, of modern date, and one of great practical utility, as illustrating the inestimable value of the *associate pledge*, as a means of reform. The original projectors of that enterprise, it will be recollected, organized their associations on the principle of abstinence from one kind of intoxicating drink *only*. They proscribed distilled spirits, and required a pledge of total abstinence from their use; but at the same time, left every one free to use fermented liquors, at discretion, without forfeiting his standing in the association. But these associations, as might have been anticipated, from the nature of their organization, were destined to enjoy only an ephemeral existence. As instrumentalities for awakening public attention to the evils of intemperance, and guarding those who had not already fallen victims to this terrible destroyer, against the dangers which beset their path, they were of great service to the cause. But having accomplished that, their work was at an end. There was nothing more to be done, which they were competent to do. The strong were already rescued; and the weak, the helpless, wretched victims of appetite, who most needed help, they could not save. The deadly plague still raged in our midst, with unabated fury; but it was to no purpose to look to them for further relief; for they were found to be infected with the same mortal disease. They soon lost the confidence of the community; accessions to them at length ceased; and after several ineffectual struggles for life, they expired, while yet the object for which they had been brought into existence, was but partially accomplished. But fortunately for our ill-fated race, experience, meanwhile, had taught the more discerning of the friends of temperance the true principles of associations, and revealed to their unclouded minds the matchless power of the teetotal pledge. A re-organization of the enterprise was at length proposed. It was opposed, at first, by many of the early and most distinguished friends of the cause, as a needless and hurtful innovation, but happily with little effect. The success of the enterprise demanded the measure; it was adopted; and the world has witnessed the results.

The many strong points of analogy between temperance and anti-slavery, as revolutionary movements, relying solely on moral suasion for the accomplishment of their respective objects, warrant the belief that a re-organization of the latter enterprise, making the teetotal anti-slavery pledge the basis of the associations, would be followed by results no less cheering and auspicious, than those which now mark the progress of the triumphal car of Washingtonianism. Such a movement, if adopted with unanimity, could not fail to impart a powerful impulse to the cause of freedom, kindle anew the enthusiasm of its advocates, and hasten the day of its final triumph. The existing associations, whatever may be thought of them as pioneers in the cause, at present, essentially fail, in every important particular, of accomplishing the object for which organization is intended. What is that object? Is it not to draw a line, broad and distinct, the land through, between the genuine abolitionist and the supporters of slavery; a line visible to every eye, so that persons of the most obtuse vision cannot fail to understand their true position; and to unite and concentrate the efforts of all the true friends of the slave, against the pro-slavery influences of the country? or differently stated, to divide the community into two, and only two parties; the relative position of which to the slave system, shall be apparent to the most cursory observer; and by separating from one of the parties all the elements of despotism, array its undivided energies in a war of conquest against the other? But this object can be attained only by making fidelity to the enterprise, in its present stage, a test of membership in the associations. Such, however, is not the test adopted by any of the associations now in existence. They are all on a false basis. Like the original temperance societies, they voluntarily admit to membership those who are known to support the very influences and institutions against which they were organized to contend. Their grand defect, and that which at present renders their influence entirely nugatory, is in making faith, instead of works, or in other words, assent to anti-slavery principles, and not withdrawal of support from the slaveholding influences of the country, a test of fellowship. The American, and most of the other societies, require abstinence from one form of slaveholding—viz: slave claiming, as a condition of membership, as the old temperance societies did abstinence from one kind of intoxicating drink; but at the same time, these members are free to legalize slavery and the slave trade, whenever they have the power to do it, and to extend the hand of Christian fellowship to slaveholders and their abettors, without violating the stipulations of their respective associations, or forfeiting their standing in them. And it is a most painful and humiliating fact, that a large proportion of the members of the various anti-slavery societies, not only of the new organization, but of the old also, are giving to slavery its most efficient support, in one or both of these ways. No class of the community are doing more to retard the progress of our enterprise, and perpetuate the horrible slave system, than those who, with professions of anti-slavery on their lips, still continue to hold connection with their respective political and ecclesiastical parties. Their practice gives the lie to all our preaching, when we tell our guilty countrymen that such connection is wrong. And yet, these men are in regular standing in the associations, and through them are fellowshipped as abolitionists, by all those of us who continue true to our professions. Nor can it be otherwise, so long as we continue to support the present organization; for any other attempt to excommunicate them, would be as impolitic as it would be unjust. They stand in the associations precisely where they did, when they first united with them; but the cause has been gradually advancing. It has at length passed them, so that instead of helping it forward, as they once did, they are now drawing in an opposite direction; and the only proper way to relieve the enterprise of their incumbrance, is to throw aside the associations, as the mechanic does his old, worn-out machinery, and supply their places with others organized on better principles, and occupying a more advanced position.

The time has been, when these associations were of great service to the cause. Ten years ago, the whole North was in darkness as to the horrors of slavery; and anti-slavery *principles* were as generally repudiated as anti-slavery *practice* is at the present day. To vindicate those principles, and obtain popular assent to them, was an object of no small moment, as the first step towards the abolition of slavery. The associations insisted on the principles, but were not particular as to the practice. Hence, to join an anti-slavery society, was to give countenance to the doctrine that slaveholding, under all circumstances, is sinful; but it gave no countenance to cecession from pro-slavery sects; or, as our enemies have it, to "breaking up churches." And so long as our principles were unpopular, the associations were subservient to the cause. In the early stages of it, they were, perhaps, the best agencies that could be adopted. But now, having fully vindicated the doctrines of anti-slavery, and rendered them universally current, they have fulfilled their mission; their work is done; and they are rapidly going to decay. And let them go; for they can no longer be of any important service to the cause. They can do nothing which may not be as effectually and easily done by individual action. Their existence may be prolonged; but to expect anything more of them, as anti-slavery instrumentalities, is to reap for ourselves a harvest of disappointment.

To satisfy himself that the views here expressed are substantially correct, the most incredulous has only to tax his organ of causality a little on the facts already within his knowledge. Once, as he will recollect, the formation of societies was considered an important item in the duties of an anti-slavery agent; and great pains were taken to induce all classes to join them. But now, very few, if any, new societies are formed; and little or nothing is said in favor of connection with those already in existence. And why? Evidently, because we do not see the same beneficial results from associations now, as formerly. The reason of this, as I have already shown, is, that in principle, public sentiment has risen nearly to a level with the associations; while in practice, many of the accredited members of the associations are down on a common level with the surrounding community. Hence, joining a society does not perceptibly change the current of one's influence. It is no assurance, nor even an intimation, of an intention to withdraw support from the slaveholding institution of the country. But let some specific and definite application of our principles—as, for instance, cecession from pro-slavery churches—be made a condition of membership, and connection with them would no longer be a useless formality. In that case, he who should join an anti-slavery society, would not only cease to sustain slavery through his church relations, but his connection with a society which repudiated such churches, would itself be a public testimony against all who remain identified with them; and every new accession would be an additional testimony. The salutary influence of such associations would be apparent to all; and instead of the general indifference which is felt towards all organized action, we should see even greater zeal in making accessions to them, than was displayed in the early days of the enterprise.

Now, it is a well-established fact, that the slave system derives *essential* support from the nominally free States. Let the fostering care of the North be withdrawn, and it could not survive a single year. This the South herself is forced to admit. "The dissolution of the Union," said Mr. Underwood, of Kentucky, in a recent debate in Congress, "was the dissolution of slavery, and any sensible man could see it." Said Mr. Arnold, of Tennessee, in the same debate, "Suppose the dissolution to be peaceably effected, what had the South to depend upon? All the crowned heads were against her. A million of slaves were ready to rise, and strike for freedom, at the first tap of the drum. They were cut loose from their friends at the North, (friends that ought to be, and without them the South had no friends,) whither were they to look for protection?" It is equally certain, that the main channels through which northern influence flows to the South for this evil purpose, are the great national parties, political and ecclesiastical. Slavery is protected by northern bayonets, through the agency of the federal government; and is sanctified, in the eyes of the people, by admission into northern pulpits. To break up these channels, then, and give the influence of the North a new and opposite direction, should be the chief aim of the abolitionists. If the dissolution of the Union be the dissolution of slavery, *it is their duty to dissolve the Union*—to cut the connecting links, political and ecclesiastical, between the North and South, and leave the South to do justice to those whom she has deeply injured, or reap *alone* the bitter fruit of her oppression, in the blood and carnage of a second revolution. But this can never be done at a single stroke. The work of dissolution must begin with individuals; or rather, it has already begun with individuals, and must be followed up by associations. The most daring among us must advance, and plant the standard in its true position, and call upon their associates to rally around it. In this way, and in this way only, can the work be *speedily* accomplished.

To facilitate the object here contemplated, and meet the present wants of the cause, I propose to such as feel the need of a more efficient organization, and wish to be associated in their operations with those only who will make no truce with slavery, or any of its handmaids, to organize themselves into associations, the distinctive features of which are contained in the three following articles:

Art. 1. This society shall be called the ——— Tee-Total Anti-Slavery Society, and shall be auxiliary to all others, formed on similar principles, in the United States.

Art. 2. The object of this society shall be the total extinction of slavery throughout the United States and its territories, and the elevation of the laboring classes to an equality with the capitalist, and the professions, in the enjoyment of social, civil, and religious rights and privileges. The society will seek to accomplish this object by the faithful preaching, and practical application, of the self-evident truth, that "all men are created equal," and are entitled, by their Creator, to equal rights and privileges, irrespective of color, condition, or sex.

Art. 3. Any person may become a member of this society, by signing the following

PLEDGE.

Believing slaveholding, under all circumstances, to be a heinous sin and crime, and deeply convinced of the wickedness of aiding or abetting, by our countenance or otherwise, those who are concerned in it, we, the members of this society, do agree never to vote for any candidate for civil office, nor countenance any man as a Christian minister, nor hold connection with any organization as a Christian church, except such as have dissolved their political and ecclesiastical connections with the slave system, and are *practically* pledged to labor with us for its immediate and entire extinction from our country. Nor will we aid in returning fugitives from slavery, nor do any act to prevent the slaves from regaining their liberty by such means as they may think proper to adopt.

These articles, it will be seen, contain nothing new in principle. The sentiments which they embody are familiar to abolitionists, and have, in various ways, received their sanction. The name selected to designate the associations is highly significant of their character, besides having a peculiar charm in it to the ear of a Washingtonian, which may yet be of no small service to our cause. In the auxiliaryship, no real or seeming superiority is acknowledged, but each society is made the equal co-worker of every other—a change, the propriety of which needs no advocacy. The second article proposes the elevation of the laboring classes, irrespective of their complexion, instead of the free people of color, as contemplated in the constitutions of the old societies.

My object, in this change, is to bring our controversy to its true issue, which is a contest, not between the blacks and whites, as such, nor yet between the chattel slaves and their claimants, but between labor, on the one hand, and capital, learning, and gentility, on the other—the former contending for equality, the latter for supremacy and prerogative. At present, this tricorporal aristocracy is alarmingly in the ascendency. Everywhere it trampies the great mass of society ruthlessly beneath its iron hoofs. At the North, it seats the cook and coachman at the kitchen table, bids them pass and repass at the back door, and at church, points them to a pew designated for the "help," simply because they are cook and coachman. At the South, for no better reason, it buys and sells the same persons, as we buy and sell horses. There, labor is *enslaved*. Here, it is yet nominally free, but *degraded*, driven into the kitchen by day, and the garret at night, and, as far as possible, reduced to penury, to render it the more servile and obsequious. To the truth of this statement, thousands of the servants of our aristocracy will testify. The difference in the two states is daily diminishing, and the time is not distant, when both will be merged into one. It is for us of the North to say what that state shall be; whether the laborer, throughout the whole land, shall stand erect in all his native freedom and dignity, side by side with his more learned or wealthy neighbor, in all the relations and duties of life, or be the serf or chattel-personal of a lordly aristocracy. It is intended that these associations shall vindicate the rights of the laboring classes, as such, without regard to their complexion or locality, protesting no less against a proscribed pew, and kitchen table, for hands hardened with toil, than for a colored skin. And it is hoped, and confidently expected, that they will receive the support of the great body of the working men and women of the free States, whose interests are inseparably identified with the freedom of the slaves.

Of the utility of the pledge as an anti-slavery instrumentality, I have space here only to say, that every consideration in favor of its use in the temperance reform may be urged, with equal force, in favor of its adoption by the abolitionists. Wherever it has been fairly tested, the results have more than satisfied the expectations of its most sanguine friends. A distinguished friend of the cause, from Central New-York, thus writes: "You ask what I *think* of a reorganization of the abolitionists. Could you look into the places I have visited since you left, and see the complete effervescence in which they all are, you would understand what I am *doing*; a pretty sure index to the *thought*. Nothing has been so effective in my anti-slavery experience, as the pledge. The waters do not settle down after a few lectures, but the pledge is an abiding angel, always troubling, and consequently, the healing goes on." The experience of this individual will prove the experience of every other, who will consent to avail himself of its aid.

As this proposition of reorganization can do no harm, and, if successful, may do much good, no friend of the slave, I trust, will feel called upon to oppose it. Whatever he may think of it for himself, he will at least be willing that others who have confidence in its success, should try the experiment. It is not my wish, however, that any attempt should be made to engraft these articles, by way of amendments, into the constitutions of any of the societies now in existence, as there would, doubtless, be some dissenting voices. But I would recommend that new societies be organized in all those towns where there are a sufficient number of friends of the measure, (and the number need not be large to make a beginning,) and that subsequently, State and county societies be formed, and a national annual convention, to serve as a substitute for a national society, leaving the management of the finance and agencies in the several States, entirely in the hands of the State societies. To be successful, this movement must be spontaneous on the part of all concerned in it; and while it cordially co-operates with all parties, so far as they sustain the great vital principles of the enterprise, it should not be particularly identified with any, as it is not intended to favor the interest of any of the existing parties, as such, but, eventually, to supersede them all, by uniting all true abolitionists on the true principles of associations, viz: total abstinence from Christian fellowship and political co-operation with slave claimants and their abettors. Its motto will be, Union of the abolitionists for the sake of abolition: and this one thing will it do; forgetting those things which are behind, and reaching forth unto those things which are before, it will *press* toward the mark for the prize of the high calling of liberty in anti-slavery. It will ask no man what he *has* done, but what he *will* do, and will extend the hand of fellowship freely to all who are willing to conform to the *requisitions* of the pledge, even should they withhold their *names* from it. And will not the genuine friends of the slave, of all parties, give it their hearty support? Here is common ground, on which all can meet, and forget all their past differences of opinion, and alienation of feeling—true ground, on which "one shall chase a thousand, and two put ten thousand to flight." United on such principles, their influence would be irresistible. Thousands who are now lingering and waiting for some movement of this kind to call them out, would forthwith join their standard, not to desert at the first approach of danger, but harnessed for the battle, and amply qualified for every emergency. Thus augmented in numbers, and united in measures, they would immediately control the elections in every free State in the Union, and block the wheels of every pro-slavery sect in the land. Ministers and politicians would be compelled to do the work of anti-slavery, or retire into obscurity, and it would be their high prerogative to fill the next presidential chair, if not with a man pledged to execute their will, at least, a northern man with northern principles. Possibly, I am too sanguine in my anticipations of its results, but to me it appears full of promise. If I mistake not, there is now among the laboring classes a deep and increasing sense of the injustice and impoliey of slavery, which is destined soon to burst forth, like the uncapping of a volcano. Already are they weary of its burdens—they are outraged, almost beyond endurance, by its insolence—they are sick of the heartless promises of whig and democratic politicians—they are disgusted with the solemn cant and hypocritical professions of pro-slavery priests; and it now remains for the abolitionists, by a united and judicious movement, based on the principles of perfect equality, to secure their confidence, and through their co-operation, to abolish, at once, throughout our whole land, the foul system of oppression and wrong, which has so long tarnished its honor, and blighted its prosperity. Slavery has done the laboring classes in this country far greater harm than intemperance, and they are beginning to realize it; and thousands of them are now ready to sign a pledge of total abstinence from all that sustains it. Shall they have the opportunity, and be encouraged, and sustained in it? This is a question for experienced abolitionists to answer.

S. S. FOSTER.

CANTERBURY, N. H. April, 1843.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LXX.

Cæsar King.

Cæsar King, an industrious colored man, had a daughter that was a slave to a person who resided in Maryland. Cæsar was an intelligent, managing man, and had acquired a small property near Pennypack, a few miles north of Philadelphia, where he resided with his family. He was esteemed a man of probity. He informed me, that he never sat down to take his meals, or laid his head upon his pillow at night, without thinking of his daughter; not knowing how soon she might be sold to the speculators, and removed to a part of the country where he could never expect to hear of her.

At length, he determined to make her a visit. He called upon me to furnish him with such documents as would protect him from arrest; for a free man would not be safe in Maryland, without a certificate of his freedom. I procured the necessary papers, and gave him a few lines, stating my knowledge of him, and the object of his journey. His daughter was rejoiced to meet him once more, and he was equally glad to see her again; but a knowledge that in a few days they must part, and probably never meet again, was a great alloy to their comfort.

After spending a day or two with his daughter, he proposed to her master to permit her to accompany him home to visit her relations. I think her mother was then living. Cæsar's respectable appearance, and correct deportment, together with my letter, induced the master to consent. Her father assured him that she should return to his service, when her visit was accomplished, which should not exceed two weeks. They soon set out on their journey home. On their arrival in Philadelphia, they called to see me. She was a fine, healthy looking young woman, about twenty-five years old. Cæsar remarked, that her master's having permitted her to come home with him, was an indulgence he did not expect; but added, that the thought of her returning into slavery was dreadful. The girl was much affected, and wept. Her father purchased a dress for her, and they reached home the same evening.

After Nancy had been under her father's roof about a week, he called upon me in a distressed state of mind. "In a few days," said he, "Nancy must go back. I can't bear to think of it." He suggested that I should write to her master, and try to buy her time; stating that he would rather part with all the property he possessed, than have his daughter return into slavery. "I promised to return her," said he; "and if we cannot prevail with her master to manumit her, I will send her; for I will not break my promise."

I addressed a letter to the master, in which I queried with him whether he would not consent to manumit Nancy upon receiving a moderate sum. I informed him that her father was not unmindful of his engagement to return her, and that he would do so if he could not be prevailed upon to part with her. I assured him nothing dishonorable was intended, and that the girl would certainly go home if he declined complying with her father's proposition.

He considered this only an evasion, and became alarmed, lest he should lose his slave, unless he took prompt measures to secure her. Without answering my letter, he mounted his horse, and took another with him, on which he intended to carry Nancy home. According to his own account, he traveled with such violence, the weather being warm, and he a heavy man, that he killed the horse, which he valued at $150. Upon arriving at Philadelphia, without calling upon me, he made application to Michael Hillegas, an alderman, for a warrant to arrest his slave; but that magistrate refused to grant one, as it appeared from his own account that she was not a fugitive.

Without delay, he engaged two constables, and proceeded to Pennypack, a distance of about fifteen miles, in search of his slave. When he approached within a few rods of Cæsar King's dwelling, he remained behind, concealed in the bushes, and sent the officers to the house. They entered without ceremony, and commenced searching it. Cæsar at once suspected what they were after, and demanded their authority for such a rude trespass upon his premises. They informed him they wanted "Nance." He informed them she was not at home; and, taking down his gun, ordered them to leave the place immediately, or he would give them the contents of it. His bold, determined manner, alarmed them, and they withdrew. As soon as their backs were turned, Cæsar loaded his gun, which was before empty; but instead of charging it with lead, he pounded in a quantity of coarse salt. They had proceeded but a short distance, before he fired in the direction they went. The salt made a tremendous rattling among the leaves, and they were prodigiously frightened, supposing it was shot. They made the best of their way to the city, and the master called upon me to give an account of his adventure at Pennypack, and how narrowly he and his company had escaped with their lives. He was frightened beyond measure, and without hesitation proposed selling the girl. I assured him that Cæsar King was a respectable man, and would have returned Nancy, though he was very unwilling to part with her, if he had informed me, as he ought to have done, before pursuing such harsh measures. But now I thought it likely the case was altered, owing entirely to his own imprudence. He asked me if I would assist him in finding her. This I declined. He then asked me if I would buy her. I informed him that if he would take a very moderate sum, I would advance it for her manumission. He was evidently very much excited with liquor, and soon agreed to accept of fifty dollars; which I paid him, and he executed a manumission. He seemed to think it was next to a miracle that he escaped with his life. Nancy came to live with me, and remained in my service till the amount I had paid for her was liquidated.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 20, 1843.

☞ TO SUBSCRIBERS. ☜

Those subscribers to whom bills are sent with this paper, are earnestly requested to remit the amount to the Treasurer, without delay. An agent cannot call on every individual, where subscribers are scattered over a wide space. The reasonableness of this request is apparent. We ought to pay as we go; but it will be entirely impossible, if those who receive the Standard, do not pay for it.

The Executive Committee urge this request upon all who receive bills. Delay not a single day; but send us the amount due, and as much in advance as possible.

RIGHT OF SEARCH.

In the observations heretofore submitted, it was my aim to show the historical and moral grounds on which the right or claim of visitation or search rests; and likewise how far the United States have committed themselves, by their legislative and executive acts, to the principles of the quintuple treaty; and to principles *even higher toned, as to the right of search for slave traders*, than Great Britain now sets up.

But there is a further question. Had the United States a right to pass acts and issue orders to her ships of war, and revenue cutters, to search merchant vessels, "within four leagues" or twelve miles of the shore? And if she has a right to send a sheriff of the sea, or "constables of the ocean," as the British have been invidiously called, that far has she a right to send them the indefinite distance implied in the authority and the command, to "seize, take, and bring into any port of the United States," any slave trader, "hovering on the coast thereof?"

Now, I affirm that, by the doctrine set up by our slave government, maintained in the President's messages, and endorsed in Mr. Webster's dispatch to Mr. Everett, dated the 28th ultimo, the United States had no right to pass, and has no right to execute the laws abovementioned. Mr. Webster himself admits this substantially. He says there is a right of visit or search in time of peace, "in the execution of revenue laws, or other municipal regulations; in which cases, the right is usually exercised near the coast, or *within a marine league*, or where the vessel is justly suspected of violating the law of nations by piratical aggressions." If the phrase, "within a marine league," means anything, it defines the preceding one, "near the coast." His whole argument evidently supposes that limitation; for if there be a right of visit or search by virtue of mere municipal law, beyond the territorial jurisdiction of a nation, i. e. a league from the shore, where will Mr. Webster fix the next boundary? What, then, does his letter mean on this point? It can mean but one thing—viz: that all laws of any particular nation, which authorize the visitation or search of vessels on the ocean, beyond a league from the shore, are contrary to the law of nations. Therefore, our revenue and anti-slave-trade acts, so far as they authorize search or capture on the ocean beyond that distance, are in violation of the law of nations! If there be any escape from this conclusion, I know not which way it lies.

Nevertheless, the exercise of the right to search vessels arriving or hovering on our coast, is indispensable, to the prevention of both slave-trading and smuggling. If a vessel could stand off and on at three, four, or five miles' distance, she might, in the day, exchange signals with confederates ashore, and in the night run into some creek or inlet, and deliver her cargo, which before morning would be moving through the country on carts, if goods, or distributed among the neighboring planters, if slaves. In Spain, I saw on a wild coast, a cargo of goods from Gibraltar transferred from an English sloop to the backs of a hundred and fifty mules, and winding their way up the side of a mountain, in an incredible short space of time. I have reason to remember it; because, having fallen into such company, while on a solitary adventure, I was taken prisoner by the contrabandistas, and kept in a martello tower, till late at night. When it was supposed that the party had reached a distance safe from pursuit, I was released.

Such scenes do not occur in this country; but they would occur, every night, if it were not for the precaution of our laws in providing for the right of search and capture at such a distance at sea, that signals cannot be exchanged, and communication established, with confederates on land. It is well known that slave traders do now contrive to smuggle slaves into the southern States, through Florida, a country abounding with bays, navigable rivers, and inlets, skirted by woods and swamps. They also run into the Bayou Fourche, of the Mississippi. These are places where vessels will sometimes elude the vigilance of revenue cutters. But if a slave-trader could approach any part of our southern coast, unquestioned, and stand off and on until the slave traders and planters could have notice, and be prepared to take her cargo the moment she could land it, the *African* slave trade would soon supplant the *American*. I take it for granted, therefore, that the African slave trade could not be suppressed, nor essentially checked on our own coast, if we did not authorize and *require* the search of vessels "hovering" thereon. If such a vessel should run, at the approach of a United States cruiser, she would be pursued and captured, though the chase should continue to the coast of *Africa*, or of *England*; and would our cruiser desist from the pretension to search, having arrived there? Not at all, unless she was within the territorial limits of England; but as to Africa, she would not stop at any barrier, not even that of the continent. It is a common thing there, for the cruisers of Great Britain to pursue slave-traders upon the land; and it appears, by documents communicated to Congress, that American naval officers do the same thing.

I would now seriously ask any jurist, or any man of common sense, why we, after innovating so far upon the law of nations, as to extend the mere *municipal* right of search nine miles, or in certain cases *indefinitely* upon the high seas; and that, too, for the purpose of searching *all* vessels whatsoever, should now strain at a gnat, and say that Great Britain shall not innovate so far as to *visit* vessels *believed* to be those which by *treaty* she has a right to capture? Nay, more; shall a commander of our proposed African squadron swallow a camel on our coast, and strain at a gnat when he comes to Africa? By our laws, it would be his duty to capture a *British* or any other slave trader, if he met one on our coast, in the outward passage; but *presto*

on his approach to Africa, his powers would be so dwindled, that he could not touch any vessel whatsoever, for the same cause! For it is as clear as an "October sun," that no American slave trader would show American colors in presence of an American cruiser; and it is equally plain, that according to the American doctrine, she could not be captured or *visited* by an American cruiser, if she hoisted any other colors. All that a long, low, black, clipper-built Baltimore schooner, packed full of piracy, need to do, would be to hoist the flag of Muscat, or of Madagascar, and she would go through our squadron, unmolested and unquestioned. What a foolish squadron that would be! O, ye blind guides, whither will you lead this people?

Mr. Webster argues plausibly that that cannot be a *right*, which, if exercised, will involve the party to whom it belongs in the liability to pay loss or damage. If this be so, why has our law of 1799, requiring the commanders of revenue cutters to search, and if necessary to fire into vessels, within four leagues of our coast, thought it necessary expressly to exonerate such commander, and those under him, from the liability to be prosecuted for killing persons, or damaging property, in the execution of that law? There can be no answer to this, except that the law itself is unlawful. But let us take another case. Suppose one of our armed vessels should mistake an innocent merchantman for a pirate, and should fire into and bring her in? All this *has* happened, and restitution and damages been decreed. Does it therefore follow, that we have no right to capture pirates, and to search vessels, "suspected, on reasonable grounds," to be pirates?

Mr. Webster says the right of search on our coast "is *usually* exercised" "within a marine league." What is the meaning of this loose language, in a legal argument involving the peace of his country and the world? He would annihilate an adversary at the bar, who should be rash enough to risk a five hundred dollar cause upon such phraseology. It is intended, by that word, to leave margin enough to justify our "four league" law, and our "hovering act," which, for the purposes of the argument in hand, he felt constrained, *in principle*, to abandon?

I admit that the right which the British claim is new, so far as this: it is the application of an old principle in a new place. But I maintain that the innovation, slight in itself, is so reasonable, just, and necessary, that it ought to be acquiesced in, and seconded by all nations; and especially by a Christian and republican nation, which has made slave trading piracy, and which constantly boasts of having founded its independence and its institutions upon a higher civilization, and a nobler humanity, than any other government pretends to.

D. L. C.

RE-ORGANIZATION PROPOSED.

Under this head, will be found in this week's paper a communication from S. S. Foster, proposing the dissolution of all existing anti-slavery organizations, and the institution of others, on what he esteems to be *advanced ground*. We commend it to the impartial judgment of our readers, waiving special argument for the present. It contains much that is worthy of deliberate reflection, and we doubt not has been dictated by a sincere desire to see the principles of freedom advancing with increased speed. We cannot, however, assent to its general import. The basis of the American Society is simple, free, and comprehensive; and, in our judgment, adequate to the end for which it was instituted. The danger to which we have been most exposed, and to which we should be liable, under any form of organization, is that of sinking the *cause* in the *agency*. The history of *third party* furnishes a striking exhibition of this error. It is not reorganization that we want; but more patience, more faith in principles, more living zeal, more industry, and self-consecration to the object for which our present organization was devised. We shall take an early opportunity to express our sentiments in full on this subject; and meanwhile, would have others read and reflect for themselves.—J. S. G.

O'CONNELL'S HISTORY OF IRELAND.

This work of course produces intense excitement in Great Britain; for O'Connell's softest phrases could not be uttered without stirring up political rancor from its very depths; and he seldom stops to select soft phrases. His aim in writing the book is told explicitly enough. He says:

"The Union, and the Union alone, stands in the way of our achieving for ourselves every political blessing.

Injustice—degradation—comparative weakness, wide-spreading poverty, unendurable political inferiority,—these are the fruits of the Union.

Of its effects on the people of Ireland, I will state but one fact—that, upon a population of eight millions, there are two millions, three hundred thousand individuals, dependent for subsistence on casual charity!!! And this in one of the most abundantly fertile countries on the globe.

The Union entitled the people of Ireland to a perfect equality, not only in name, but in substance, in the enjoyment of the elective franchise.

In this regard, the Union is to the present day 'a living lie;' a lie aggravated by base ingratitude and vile injustice.

The people of Ireland demand the repeal of the Union and the restoration of their domestic parliament; and no compromise, no pause, no cessation of that demand shall be allowed until Ireland is herself again.

One word to close. No honest man ever despaired of his country. No wise enemy will place his reliance on the *difficulties* which may lie in the way between seven millions of human beings and that liberty which they feel to be their right. FOR THEM THERE CAN BE NO IMPOSSIBILITY.

Ireland demands that the government should be carried on *for* the Irish people, and not *against* them. She is ready and desirous to assist the Scotch and English reformers to extend their franchises and consolidate their rights—but she has in vain insisted on being an equal sharer in every political advantage. She has vainly sought EQUALITY—IDENTITY. She has been refused—contemptuously refused. Her last demand is free from any alternative—IT IS THE REPEAL!"

This volume is republished in New-York, and will doubtless spread like wildfire, especially among the Irish. For sale at this office, price 25 cents.

ANOTHER OUTRAGE IN MARYLAND.

The following facts are stated in a letter from one of the most respectable citizens of Baltimore. It is too true, as he says, that the laws of Maryland, and all the other slave States, afford no protection whatever, to the helpless and the stranger:

"A man by the name of John Sullivan, living in Annapolis, pretended to have a claim on a colored family residing in Baltimore. About a week ago, he employed an officer, by the name of Malone, who seized the wife and two children, while the husband and father was out at work. He took them, together with her brother, before a magistrate, who committed them all to jail. The husband, meanwhile, knew nothing of the matter. As soon as he learned what had happened, he hastened to apply to a lawyer, to prevent Sullivan from carrying his family off, before the case could be investigated. They did not happen to have certificates of freedom; for they were born free, had never served any person as slaves, and never dreamed of being claimed as such. The mother of the woman had manumission papers, but she was dead. The prisoners had to remain in jail till their friends could send to Annapolis, and procure a copy of the papers, and bring a white man to testify that she was a free woman. The poor woman was taken away from a sucking child, and dragged off to prison by order of this Sullivan; a good-for-nothing fellow, from whom nothing could be obtained, if he was sued for false imprisonment. Such are the oppressive effects of Maryland laws, which presume every colored person to be a slave, until he can prove that he is free. There is no protection for the stranger and the helpless. Any poor man, woman, or boy, who comes to Baltimore with a complexion browned by the sun, and hair ever so little curly, is liable to be seized and imprisoned as a runaway. He may answer the description of some fugitive slave, who is advertised; or he may be claimed by some fellow, who wants to make a few hundred dollars; or he may be unable to *prove* his freedom, and so be sold to pay his jail fees. In either case, he stands a chance to be made a slave for life. Such facts ought to be known."

MR. SLATER, THE MACHINIST.

Sometime ago, I related in one of the New-York Letters, a story of Mr. Slater, which I had often heard repeated, but for the accuracy of which I did not vouch. I have lately received the following communication on the subject:

"As the biographer of Mr. Slater, I am desirous that his reputation, as the introducer of the Arkwright machinery into America, should be preserved; I therefore trust you will give the following a place in the Standard.

The assertion often publicly made, that Mr. Slater brought with him from England, models, patterns, drawings, &c. of machinery, I know, by the best possible authority, to be incorrect. He told me that he had not a single pattern or memorandum of any kind, to assist his calculations in constructing his first machinery; but he was blessed with an excellent memory, which never failed him, in a single particular, until he accomplished his purpose. He began his machinery under every disadvantage; for though he had perfect confidence in his recollection of every part, and in his ability to perfect the work according to agreement, he found it extremely difficult to obtain mechanics who could make anything like the models. He employed Pliny Earle, of Leicester, to make the cards. He had never before made any of that description. When tried, the cotton rolled up on the top cards, instead of passing through the small cylinder. Mr. Slater was apprehensive that it would be impossible to obtain suitable cards, short of England, and from thence none were allowed to be exported. He was afterward able to crook the teeth of the cards, and the machinery moved in order, greatly to his relief, and the joy of his friends. This circumstance gave rise to the report of the *dream*. Mr. Slater informed me, two years before his death, that the rumor was unfounded. I believe it was first published in the New-York Commercial Advertiser; and I will thank that paper to copy this explanation." GEORGE J. WHITE.

FRUIT AND FOREST TREES, FLOWERS, AND ORNAMENTAL SHRUBS!

We would call attention to the advertisement on our last page, of PARSONS' COMMERCIAL GARDEN AND NURSERY, at Flushing, Long Island. The catalogue shows a tempting variety. One hundred and four varities of Apples; eighty-four of Pears, including the most delicious kinds; thirty-eight of Cherries; fifty-two of Plums; sixty of Peaches; thirty-four of Grapes; Nectarines, Figs, Apricots, Quinces, Raspberries, Strawberries, Gooseberries, Cranberries, &c. &c. too numerous to mention. Ornamental Forest Trees and Evergreens; a great variety of beautiful roses, and flowers, and shrubs, both rare and common. Their aim is, however, not to present the greatest *variety*, but the *best* selection. A thorough experimental knowledge of the business gives them strong claims on the confidence of purchasers. The large tract of excellent land which they have devoted to improvement in horticulture lies conveniently near the steamboat landing. Trees and shrubs reared at Flushing, are said to be unusually hardy, on account of exposure to the ocean winds.

☞ We are informed that the keen and scholar-like argument, in the Boston Christian Examiner, on the scriptural warrant for slavery, is by Andrew P. Peabody, Unitarian clergyman in Portsmouth N. H. We never see the elaborate scriptural arguments of southern taskmasters, without being reminded of the eloquent words of Theodore D. Weld:

"The spirit of slavery never seeks refuge in the Bible of its *own* accord. The horns of the altar are its *last* resort—seized only in desperation, as it rushes from the terror of the avenger's arm. Like other unclean spirits, it "hateth the light, neither cometh to the light, lest its deeds should be reproved." Goaded to frenzy, in its conflicts with conscience and common sense, denied all quarter, and hunted from every covert, it vaults over the sacred inclosure, and courses up and down the Bible "seeking rest and finding none." THE LAW OF LOVE glowing on every page, flashes around it an omnipresent anguish and despair. It shrinks from the hated light, and howls under the consuming torch, as demons quailed before the Son of God, and shrieked, "Torment us not." At last, it slinks away under the types of the Mosaic system, and seeks to burrow out of sight among their shadows. Vain hope! Its asylum is its sepulchre; its city of refuge, the city of destruction."

LETTERS FROM NEW-YORK—No. 56.

There is a fine engraving of Jean Paul Richter, surrounded by floating clouds, all of which are angels' faces; but so soft and shadowy, that they must be sought for, to be perceived. It was a beautiful idea thus to environ Jean Paul; for whosoever reads him, with an earnest thoughtfulness, will see heavenly features perpetually shining through the golden mist or rolling vapor.

But the picture interested me especially, because it embodied a great spiritual truth. In all clouds that surround the soul, there *are* angel faces, and we should *see* them if we were calm and holy. It is because we are impatient of our destiny, and do not understand its use in our eternal progression, that the clouds which envelop it seem like black masses of thunder, or cold and dismal obstructions of the sunshine. If man looked at his being as a whole, or had faith that all things were intended to bring him into harmony with the divine will, he would gratefully acknowledge that spiritual dew and rain, wind and lightning, cloud and sunshine, all helped his growth, as their natural forms bring to maturity the flowers and the grain. "Whosoever quarrels with his fate, does not understand it," says Bettine; and among all her inspired sayings, she spake none wiser.

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face. Every man deems that he has precisely the trials and temptations, which are the hardest of all others for him to bear; but they are so, simply because they are the very ones he most needs. Blessed indeed are the ministrations of sorrow! Through it, we are brought into more tender relationship to all other forms of being, obtain a deeper insight into the mystery of eternal life, and feel more distinctly the breathings of the infinite. "All sorrow raises us above the civic, ceremonial law, and makes the prosaist a psalmist," says Jean Paul. Whatsoever is highest and holiest is tinged with melancholy. The eye of genius has always a plaintive expression, and its natural language is pathos. A prophet is sadder than other men; and he who was greater than all prophets, was "a man of sorrows, and acquainted with grief."

Sorrow connects the soul with the invisible and the everlasting; and therefore all things prophesy it, before we realize it. The babe weeps at the wail of music, though he is a stranger to grief; and the young, joyful heart is saddened by the solemn brightness of the moon. When men try to explain the oppressive feelings inspired by moonlight and the ever silent stars, they say it is as if spirits were near. Thus Bettine writes to Günderode: "In the night was something confidential, which allured me as a child; and before I ever *heard* of spirits, it seemed as if there was something living near me, in whose protection I trusted. So was it with me on the balcony, when a child three or four years old, when all the bells were tolling for the emperor's death. As it always grew more nightly and cool, and nobody with me, it seemed as if the air was full of bell-chimes, which surrounded me; then came a gloom over my little heart, and then again sudden composure, as if my guardian angel had taken me in his arms. What a great mystery is life, so closely embracing the soul, as the chrysalis the butterfly!"

The spiritual speaks ever to us, but we hear it at such moments, because the soul is silent and listening, and therefore the infinite pervades it. All alone, alone, through deep shadows, thus only can ye pass to golden sunshine on the eternal shore! this is the prophetic voice, whose sad but holy utterance goes deep down into the soul, when it is alone with moonlight and stars. Under its unearthly influence, childhood nestles closer to its mother's side, and the mirthful heart of youth melts into tears. It is as if the Cross upreared its dark shadow before the vision of the infant Saviour.

As we grow older, this prophecy becomes experience. By the hand of Sorrow the finite is rolled away like a scroll, and we stand consciously in the presence of the infinite and the eternal. The wailing of the autumn wind, the lone stubble waving in the wintry field, the falling foliage, and the starry stillness are no longer a luxury of sadness, as in the days of youthful imagination. The voice of wailing has been *within* us; our loved ones have left us, and *we* are like the lone stubble in the once blooming field; the leaves of our hopes are falling withered around us; and the midnight stillness is filled with dreary echoes of the past.

Oh, Father, how fearful is this pilgrimage! Alone in the twilight—and voices from the earth, the air, and the sky call, "Whence art thou? Whither goest thou?" And none makes answer. Behind us comes the voice of the Past, like the echo of a bell traveling through space for a thousand years; and all it utters is, "As thou art, I was." Before us stands the Future, a shadow robed in vapor, with a far-off sunlight shining through. The Present is around us—passing away—passing away. And *we*? Oh, Father! fearful indeed is this earth-pilgrimage, when the soul has learned that all its sounds are echoes, all its sights are shadows.

But lo! the clouds open, and a face serene and hopeful looks forth, and says: Be thou as a little child, and thus shalt thou become a seraph. The shadows which perplex thee are all realities; the echoes are all from that eternal voice which gave to light its being. All the changing forms around thee are but images of the infinite and the true, seen in the mirror of time, as they pass by, each on a heavenly mission. Be thou as a little child. Thy Father's hand will guide thee home.

I bowed my head in silent humility. I could not pray that afflictions might not visit me. I knew why it was that Mrs. Fletcher said, "Such prayers never seemed to have wings." I became willing to be purified through sorrow, and to accept it meekly, as a blessing. Then I saw that all the clouds were angels' faces, and their voices spake harmoniously of the everlasting chime.

L. M. C.

INEQUALITY OF LAWS.—A negro, named Cato, was convicted on the 22d ult. at Salisbury, North Carolina, of setting a *barn* on fire, and sentenced to be *hung*.

Stroud, in his Compendium of Laws, says: There are *seventy-one* crimes in the slave States, for which *negroes* are punished with *death*; for each of which, the white man suffers nothing worse than imprisonment in the penitentiary. Yet, the whites forbid the blacks knowledge enough even to *read* the laws.

CASTE IN THE CHURCH.—We would call attention to this article, so creditable to the hand and heart of the writer. That so bold a reproof of slavery and of unchristian prejudice against color should appear in a paper so extensively circulated as the New World, is a significant and cheering sign of the times.

TRIAL BY JURY.—The New-York assembly have ordered the bill to *abolish the right of trial by jury* granted to persons claimed as fugitive slaves, by the act of 1840, to a third reading, by a majority of seven.

☞ A letter from S. S. Ashley, is unavoidably deferred till next week.

Anti-Slavery Items.

A SLAVER ESCAPED WITH IMPUNITY.—The following paragraph shows how efficient a worker the United States is for the annihilation of the slave trade. It helps to confirm what a thousand facts make evident, that *the government of this country do not in reality wish to obstruct that trade, or to see it obstructed by Great Britain.* Observe, too, the wish to apologize for the infernal traffic, as a thing not quite so bad as it is represented. A letter from on board the United States ship Vincennes, says:

"On the 20th of February we overhauled a schooner *with three Spanish custom house officers on board*, who claimed the vessel, as under their colors. The captain was then ordered to produce his papers, which, after a careful examination, were found to be correct, viz: a Spanish register, sea letter, and an authentic list of her crew and armament. Lieut. Mitchell having satisfied himself, that the brigantine could not be seized, informed the captain that he was free to pursue his course. The hatches were now removed (by the officers of this vessel,) and we saw the lower decks filled with negroes. These poor wretches were miserably stowed, being closely crowded together, but they seemed healthy, well fed, and quite clean. The men, women, and children, were all placed in separate apartments; and they showed no marks of personal cruelty; indeed their condition was far better in every respect, than what we would suppose from the description of English writers. The traffic is horrid, everyway atrocious, but taking this as a criterion, most of the accounts we have heard of slavers, are highly exaggerated. The brigantine is a beautiful vessel, exceedingly taut, and very neatly rigged; her present name is 'La Constantia,' built in New-York, in 1835–6, sent out and sold under the name of 'La Bolandra,' (The Flyer.) She is 242 tons burden, commanded by captain Juan Antonio Zavala; her crew consisted of 44 souls, and her armament a long twelve pounder, muskets, blunderbusses and cutlasses; was last from the Portuguese Isle of St. Thomas, coast of Africa, out 28 days. There were on board when she left, 550 slaves; *thirty-four had died, and two jumped overboard in delirium.*

It is possible that this affair may give rise to many (perhaps invidious) remarks, particularly among the abolitionists in the United States, who will maintain that the Constantia should have been made a prize of, and the slaves liberated. There can be no question as to the result had the officers of the Vincennes, who boarded her, possessed the right to act, but they could not; for we who have so strenuously contended (and properly so) against the right of search, may not forget that the rights of other nations are also to be respected.

I am fully satisfied that under existing laws and treaties it is impossible for our cruisers or officers to break up the African slave trade. The slavers are equally well versed in a knowledge of the statute book, and never fail to be provided with colors and papers to suit any emergency."

THE LATIMER CASE.—Governor Morton, of Massachusetts, in reply to another demand for the delivery of Latimer, alledged to be a fugitive from the justice of Virginia, takes the position of non-interference with the decision of his predecessor, Governor Davis, on the subject; regarding the case as settled by him. He expresses a desire to comply with the requisitions of the Constitution, and a determination to do nothing that will conflict with that instrument, according to his understanding of it. These matters aside, however, he says he has from undoubted authority the assurance that Latimer is beyond his reach, even were he disposed to surrender him.

Governor Morton is mistaken. George Latimer is still in Massachusetts, walking abroad in the majesty of freedom and manhood, and doing good service in the anti-slavery cause. As for Virginia, her bluster and rage, on this subject, have all ended in smoke. A committee of her legislature made a long, windy, and "very terrible" report, in relation to Latimer's case; but all action on the same was voted to be laid on the table—yeas 46, nays 24! O, surely, the chivalry of the Ancient Dominion is beginning to learn, that "discretion is the better part of valor."—*Liberator.*

MISSOURI.—The following bill, *to prevent free people of color from entering the State*, has been laid before the legislature:

"No free person of color shall come into this State on board of any steamboat, or other vessel, in any employment, or on board as a passenger; and if any steamboat, or other vessel, shall arrive at any landing on any river of this State, from any other State, having on board any such person, any person may notify the nearest judge or justice of the peace, of the arrival of said boat, whereupon the judge, or justice, shall issue a warrant; and on bringing before him such free person of color, he shall forthwith commit him to the county jail, there to be confined, until said steamboat or vessel, shall be ready to proceed to her place of destination, when the master shall, by the written permit of the said judge, or justice, carry him away and pay the expenses of his apprehension and detention.

Masters of boats having on board such persons, are to give bonds in a penalty of $500, conditioned to pay expenses aforesaid, and carry the colored person away. If he shall neglect for three days after his arrival to give bond, he is liable to a fine of $1,000, for every free negro on board.

If such a master shall refuse or neglect to carry off such person of color, the same is to be done by the sheriff—the expenses to be paid by the colored man, if he is able.

Every such free person, who, having once been sent out of the State, shall return here, is liable to be sent to the penitentiary, for not less than five years; and if he remain here thirty days after such imprisonment, to be sent for a second term not less than ten years.

The harbor master of this city is enjoined to report all arrivals of free colored persons in steamboats.

Any person introducing a free colored person into this State, is liable to a fine of $200, for the first offense—and for the second, imprisonment in the county jail for six months, and a fine of $1,000.

JUDICIAL DECISION.—An important judicial decision has been made known at Uniontown, Pa. by Judge Ewing, the presiding judge in that region. A man from Virginia had seized a person of color, and was carrying him off on his own authority, under the United States Supreme Court law. A writ of habeas corpus was issued by Judge Ewing, who, unlike the Massachusetts court, decided that this writ was a matter of inherent right, and that he was bound under it to examine into the legality of the seizure. The claimant then undertook to identify the respondent as his slave; but the judge said it was too late in the day to permit a man to be identified by ear marks, like a sheep or a swine. The claimant then prayed for time to go home for additional testimony; but the judge said the law was, that every man holding another in duress, was bound to show on the return his legal title so to do. Of course, the respondent was discharged. This is undoubtedly, sound law, and does honor to the judge.

THE SLAVE TRADE.—A very decided decrease has been manifested since 1838, in the slave trade of the island of Cuba. It appears from statements recently made to the British parliament, that in the year 1838, there were seventy-one vessels belonging to Havana engaged in the slave trade, and that in 1842 there were only three vessels so engaged. There were imported into the island from Africa during the year 1839, twenty-five thousand slaves. The number imported in 1842, was only three thousand one hundred and fifty.

SOUTHERN POSTAGE.—Did you know that south of the Potomac, the people never pay a cent of postage on newspapers? Mr. Sevier, of Arkansas, said in the Senate, when the post office bill was under consideration, that the southern people would not put *up with a post master, who should attempt to make them pay for newspapers.—Lowell Journal.*

A CHATTEL FREED.—A young man in Mississippi, writing to his sister, living at Oberlin, says—

"Our overseer, a few days since, shot dead one of our finest negro men; a dead loss to father of a *thousand dollars!*"—*Liberator.*

HONOR TO IRELAND.—The first attempt, from England, to establish the wicked traffic in negroes, was in the reign of Queen Elizabeth, in the year 1562, when John Hawkins, an adventurer, afterwards Sir John Hawkins, fitted out three ships, and made a voyage to the coast of Guinea for slaves.

About the year 1760, a meeting of merchants was held in Belfast, in Ireland, to form a company for this traffic, and some progress was made in preliminaries, and certain documents in the case prepared for signature, when one of the number, who had hitherto been a silent spectator of the proceedings, stood up, and in a tone of solemn decision, and with the stongest emphasis, said—"*May the hand that first signs papers for this infernal traffic, be blasted by the God of justice—the God of the black as well as the white man.*" The meeting dispersed without signature, and never assembled again.

DROPS OF THE COMING SHOWER.—A letter from John O. Wattles, published in one of the western anti-slavery papers, has the following postscript:

"P. S. I open my letter to tell you I have just seen a part of a company of sixty slaves, who had been emancipated, by will in Virginia. Several are here, and the rest have gone up to Highland county. 'Tis blessed to be with them. They come with shouting and songs of jubilee rejoicings. How glorious will be that day when 'Liberty shall be proclaimed throughout all the land, unto all the inhabitants thereof.'

Another exchange paper says, that at a liberty meeting, Indiana county, Pa. a letter was read from a gentleman in St. Louis, stating that the writer had been convinced of the wrongfulness of slavery, at a meeting of the anti-slavery society of Indiana county, in May, 1841, and had in consequence, emancipated his own slaves, *forty-two* in number, and had prevailed on two of his friends to follow his example, and that together they had set free *one hundred and three slaves.*

In an article in the last number of the Pennsylvania Freeman, on the progress of our cause, the editor says:

In *every part of the South* the disposition to voluntary emancipation appears to be on the increase. An instance has lately come to our knowledge, of a single individual who has resolved to emancipate upwards of four hundred slaves.

A New Orleans paper of the 7th of last January, states that on the night before about "thirty petitions were received and acted upon favorably by the police jury, to emancipate certain slaves, at the prayer of their several owners."

Married,

At Hampton, Ct. on the 5th instant, by the Rev. William Barnes, Mr. ROYAL H. FLETCHER, of Mendon, Mass. to Miss CAROLINE BACKUS, of Hampton.

TREASURER'S RECEIPTS

For the week ending 4th mo. (April) 15th, 1843.

The following persons have each paid $2: Hoxsie & Perry, Shamrock Mills, Richmond, R. I.; Buttrick & Co. Lowell, Mass.; Ira Bellows, Pittsford, N. Y.; J. W. Benedict, New Canaan, Ct.; Daniel Woodbury, Perkinsville; Chloe Nelson, Upton, Mass.; Moses Kimball, Boxford, Mass.; Mrs. James S. Pike, Calais, Me.; Jarvis Shove, Fall River, Mass.; Asaph Carpenter, Rehoboth Village, Mass.; Samuel Hutchinson, Middleton, Mass.; Cyrus Gale, Northboro, Worcester county, Mass.; O. A. Mudge, New London, Ct.; B. P. Rice, Worcester, Mass.; Allen Warden, Windsor, Vt.; W. Slocum, Sherwood's Corners, N. Y.; William Gunnison, Baltimore, Md.; Nathan Marble, Port Byron, N. Y.; O. Warner, Northampton; Hannah Cook, Mount Holly, Ohio; Charles Dimmick, Lyme, N. H.; Sidney Smith, Borodina, N. Y.; Asa D. Wright, Denmark, N. Y.; Marcus Spring, New-York city; D. N. Haskill, Boston; J. Baxter, do.; Edmund Jackson, do.; Luther Robinson, do.; D. P. Parker, do.; J. Butterfield, do.

Sundry persons, Morgan, Ohio, $8; Charles Hatch, LeRoy, N. Y., R. Vining, jr., B. Bowen, and A. Bonney, N. Abington, Mass. $5; Joseph Harlow, do. $1; Robert Willard, Harvard, Mass. $1; Zenas Rhoads, New Marlborough, Mass. $5; Female Anti-Slavery Society, West Boxford, Mass. $3; Joseph Harlow, Wrentham, Mass. $7; Dr. C. Hills, Medina, N. Y. $1; N. B. Shepherd, Canterbury, Ct. 50 cts.; West Killingly, bundle, $24 25; East Killingly, bundle, $11 83; North Killingly, bundle, $12 51; West Thompson, bundle, $1 67; Pomfret Landing, bundle, $1 67; Thompson, bundle, $5; Abington, bundle, $7 50; Nathaniel Williams, Brooklyn, Ct. $1 50; Jacob Kimball, do. 37 cts.; J. A. Stetson, do. $1 50; George Lyon, Pomfret, Ct. $1; Abraham Van Vleek, Coxsackie, $1; John Ellis, S. Woodstock, Vt. $1; Leonard Chase, Milford, N. H. $1; Henry King, North Chester, Mass. $1; Jeffers & Baker, Lyme, N. H. $1; Samuel Sewall, Boston, $4; John Green, Hopkinton, R. I. $1; Mark Breare, Wilmington, Del. $4; J. H. Colton, Boston, $4.

Donations.—E. Scarborough, Brooklyn, Ct. $1; William Brewster, Danielsonville, Ct. 50 cts.; George Buck, N. Killingly, Ct. $3; A. H. Arnold, Masonville, Ct. $5; Origen Steere, do. $1; L. Scarborough, Brooklyn, Ct. $5; D. Williams, do. $5; Perin Scarborough, do. $8; Edmund Jackson, Boston, $3; Female Anti-Slavery Society, Boston, (balance of pledge of $100—$75 having been previously acknowledged,) $25; Massachusetts Anti-Slavery Society, $328.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

Foreign Items.

IMPORTANT FROM CHINA.

Our readers are aware that by the late Chinese treaty with Great Britain, English merchants were permitted to reside with their families at Canton Fuhkeen, Amoy, Ningpo and Changhæ; to enjoy the advantages of free trade; English consuls to be appointed for the said ports; a place to be assigned and materials furnished for the repair of English vessels that had sustained damage; the hong monopoly to be abolished, and English merchants to trade with any whom they might choose to deal with; and three millions of dollars appropriated for the payment of debts due from the hong merchants to the English.

The hong merchants were much alarmed by the rumor that their monopoly was likely to be broken up by the treaty with Great Britain. A state of angry discontent, moreover, existed among the populace, on account of the success of British arms, the great slaughter of friends and relatives, and the humiliations to which the "Celestial empire" had been subjected. In this state of things, the wife of Dr. Parker, the missionary, went to reside in Canton, and the wife of an English captain visited her. At first, the ladies kept out of public view; but gradually ventured to gratify their curiosity by visiting some of the public buildings and gardens. The Chinese have a very strong prejudice against the introduction of foreign women. There is said to be a tradition among them, handed down from time immemorial, that *if ever China was conquered, it would be by a foreign woman.* A singular prophecy, in connection with the fact that England is governed by a queen. From this tradition, it is said, arose the rigid exclusion of all foreign women from the ports of China; an edict which prior to the treaty, had been rigidly enforced, under penalty of death. The sight of English ladies visiting the temples and gardens kindled into a flame the smothered dissatisfaction of the populace. Expressions of hatred against the English were everywhere heard; and placards were posted up calling on the people to resist and oppose the treaty. The ladies took refuge at the house of Kingqua, a hong merchant, and afterward escaped in a boat to Whampoa. In the midst of this excitement a fracas occurred between the Chinese custom-house officers and some Lascars, who were about to depart for their ship, without paying for their goods. Knives were drawn, and one of the officers wounded. This drew the mob together; they chased the Lascars, and attacked the Creek Hong, in which they had taken refuge. The mob continued to increase in numbers and ferocity. They set fire to the British, Dutch, and Creek factories, which were totally destroyed with an immense amount of property. The riot began in the morning, and plunder and violence continued through the whole day. While the fires were raging, the mob were shouting Hongmo, (Englishman) and Fanqui (foreign devil.)

The mandarins came out during the night with a small force, but were soon driven off. The rioters also drove off the engines from the fire; saying, "if the fire extends beyond these buildings we will stop it, and save all the property."

The British flag was fired at the base, and a loud shout from the mob marked their triumph when it fell.

The Fawkees (Americans) were treated with great respect. Capt. Loud hoisted the United States flag, around which the American residents rallied for protection. Many of the English called themselves Americans, and thus saved their lives and property. Others escaped in Chinese dresses. It is said some American houses are about commencing the opium trade; if this takes place, it is conjectured that it will bring the vengeance of the Chinese upon them, if not upon all Americans. The authorities at Canton express regret at what has happened; and excuse it with their want of power over the excited people. They offer compensation for the damage done.

Many suppose that the treaty will be broken, and war begin anew. The Chinese are buying steamships, building forts, &c.

Two British vessels, the Nerbudda, and Ann, were wrecked on the island of Formosa: 237 persons belonging to the Nerbudda, and 46 belonging to the Ann, were either put to death by the officers of the Chinese government on Formosa, or perished through ill-treatment and starvation. Nearly all of them were natives of India. Among them was a British merchant, returning to Macao from the North. Sir Henry Pottinger has demanded of the Chinese government that the officers concerned in the tragedy be condignly punished, and their property confiscated for the benefit of the families of their victims.

HAITI.

The revolution in Haiti seems to be at an end.—President Boyer has abdicated, and is on his way to England, on board an English man-of-war. The government is now administered by a committee of twenty-five, appointed for that purpose, until a new president can be elected. The patriot army, of from 10,000 to 15,000 men, has taken possession of Port au Prince. There are three English steamers prepared to take such measures as may be necessary for the protection of English property. The following is the official abdication of President Boyer:

"*Gentlemen of the Council:* Twenty-five years have elapsed, since I was called upon to fill the post of president, then made vacant by the death of Petion, the founder of the republic. Since that, I have endeavored to carry out his views, which I had, of all others, the best opportunity of knowing.

I have endeavored, during my administration, to conduct the affairs of government with a strict attention to an economical management of its finances. In proof of my labors on this subject, there are now $1,000,000 in reserve, besides other funds deposited in Paris, to the credit of the government. Recent events, which I do not desire to characterize, have brought upon we calamities which I did not foresee, nor am prepared for. In this emergency, I deem it due to my dignity and honor, to make a personal *abrogation* of the powers with which I have been clothed. During my presidency, I have adopted the policy of quelling the disorders and divisions that made Haiti a distracted and feeble government. I have lived to see the independence of the nation acknowledged, and its territory united; and now, in voluntarily ostracising myself, I give another proof of my desire to remove all cause of discontent and division. In conclusion, I have only to add, that I wish Haiti to be as happy as I strove to render her. (Signed)

BOYER."

INSURRECTION IN CUBA.

An insurrection of the negroes employed on the Cardenas railroad, took place a few weeks ago. They marched into three sugar estates, and after setting fire to the houses, increased their numbers to over 1000; but they were speedily put down by the whites in the neighborhood, aided by a company of regular troops. The last accounts say that no more difficulty was apprehended. So active were the whites, that when the military arrived, they found *over forty of the negroes killed*, and the rest surrounded by the whites, and not daring to advance.

JAMAICA.

A ship, called the Treasurer, was lately sent to Sierra Leone, to induce colored emigrants to come to Jamaica as laborers. It returned with only eight, much to the disappointment of the planters. The reasons assigned are, the great abundance and cheapness of provisions at Sierra Leone, (rice, $8 currency per ton,) and the disinclination of the people to emigrate, having ascertained that they can live cheaper at that place, upon two cents per day, which they are paid for labor there, than one shilling which they get in Jamaica.

A smart shock of an earthquake was felt there on the night of the 11th, and a slight one early in the morning of the 13th. A shock had been felt on the 7th. The 17th was to be observed as a day of general fasting and humiliation, on account of these alarming visitations; and also of thanksgiving, that no damage had been occasioned by them, thus far. Serious apprehensions, however, appear to have been felt that severe shocks might yet be experienced, as it was evident the elements in that vicinity were ill at ease.

EARTHQUAKE IN ENGLAND.

On the morning of the 17th of March, Liverpool and its vicinity for some distance, Manchester, Carlisle, and the Isle of Man, were visited with a succession of earthquake shocks, which seem to have been quite violent, and continued for an unusual length of time. The last was the most violent, and produced a violent jarring of the houses, and a rumbling noise so loud as to awaken and greatly alarm many of the inmates. The motion was vibrating, and from southeast to northwest. No injury was done; and neither Edinburgh, Glasgow, nor London, seems to have been affected by it.

MEXICO.

After the Texan prisoners were recaptured by the Mexicans, it is said that Gen. Bravo ordered Mejia, who was in command of the escort, to put to death every tenth man, in consequence of the subsequent assassination of a Mexican officer. Mejia refused to obey the order. When Santa Anna arrived in Mexico, he gave orders to have them all shot, indiscriminately; which were modified (through the remonstrance of Gen. Thompson and the British minister) to a decimation as commanded by Bravo. It is hoped that even this will be revoked.

It is said that the Hon. James W. Robinson has arrived at Galveston, from Mexico, bringing a proposition from Santa Anna to the government of Texas, for a cessation of hostilities. Mr. Robinson was one of the prisoners taken at San Antonio de Bexar, last year, when the Mexicans made an unexpected attack upon that place, and was released by Santa Anna, to become the bearer of this overture.

The basis of the proposed recommendation comprises the following terms:

1st. It is proposed that Texas should acknowledge the sovereignty of Mexico.

2d. A general act of amnesty to be passed for past acts in Texas.

3d. Texas to form an independent part of Mexico.

4th. Texas to be represented in the general congress.

5th. Texas to institute or originate all local laws, rules, and regulations.

6th. No Mexican troops, under any pretext whatever, to be stationed in Texas.

Mr. Robinson seems to be greatly in favor of the proposition, enumerating these as among its advantages: "peace, and a release of our countrymen now in prison, and a market for our staple product, cotton, at 25 cents per pound, at the Mexican ports, in specie, or 40 cents per pound, at a distance of from 200 to 300 miles from the coast."

The Galveston Civilian adds, that Santa Anna has expressed his willingness to make the following concessions:

That Texas shall elect all her own officers, civil and military;

That the right to property in the soil, acquired by citizens under the present government, shall be secured, as also the right of property in their slaves;

That all public lands, mines, and minerals in the limits of the State, shall be secured to the local government; and that no laws affecting religion shall be enacted.

Some of the New Orleans papers advise Texas to accede to these propositions, ☞ "*to gain time and strength.*" ☜

General Items.

Another Comet.—It is said that a comet has been seen at Laguayra, and in the interior of Carracas, much more brilliant than the one seen in this latitude, which was there called "the pale comet." The nucleus was fiery red, and the tail about thirty degrees in length. Great consternation prevailed among the superstitious inhabitants; the more so, as Miller's tracts had been translated into Spanish, and circulated among them.

The Winter.—The winter of 1842–3 will be noted for its great snow storms, and long continued, if not intense cold. Travelers say that from the Hudson to the Mississippi, and beyond, the snow is from twenty to twenty-four inches in depth; that the ice in the harbor of Buffalo is thirty inches thick by measure, rendering the condition of vessels there extremely hazardous in case of a sudden thaw; that in many places the fodder for cattle is exhausted, and fears are entertained that the wheat will decay under the long continued covering of snow.—*Journal of Commerce.*

Starving Cattle.—From Michigan, Pennsylvania, and various other quarters, there is great complaint of scarcity of fodder, on account of the unusual length of the winter. Cattle, horses, and hogs are dying of sheer starvation.

In Oakland county, Mich. it is stated that fifteen hundred head of cattle have died within the last two months.

Farmers offer to sell good cows for three dollars, but no one seems anxious to buy, because there is nothing for them to eat.

It is said the wheat in Illinois is extensively *winter-killed.*

In Ohio, many farmers have killed off half

Poetry.

For the National Anti-Slavery Standard.

THE WIDOW'S SON.

BY EMMELINE EVANS.

"A young man is lying under sentence of death, in one of our southern penitentiaries, who refuses to reveal his real name, lest the tidings of his shameful fate should reach his widowed mother."

In yonder low-roofed cottage,
Far out upon the green,
There dwells a lonely widow,
Who better days hath seen.

But human joys are fleeting,
Like sunshine still they fade;
Death's shadows cold are sleeping,
Where youth and hope are laid.

Of all the human blossoms,
Which graced her early day,
But one fair boy remaineth,
And he is far away.

Five times the leaves of summer,
Have deck'd the gay green wood;
Five times the snows of winter,
Deep on the earth have stood.

Not changeful like the seasons,
But fixed, as heaven above,
Glows ever in a mother's breast,
A mother's holy love.

The midnight winds are sweeping;
Down poureth floods of rain;
The matron trims her feeble lamp,
And piles her fire again.

She peereth from the casement,
But naught doth meet her eye;
She draws the bar from off the door,—
Some wanderer may be nigh.

Perchance amid the tempest,
Her cherished one may roam,
And, guided by that faithful light,
Regain his humble home.

Alas! alas! he comes not;
She kneels beside the bed;
Vain is the evening sacrifice;
Her child is with the dead.

How beautiful and lofty,
That love which thro' long years,
Shall cheer the lonely mourner's heart,
And dry her nightly tears.

For never shall these tidings
Of darkness reach her ear;
Her son this night is sleeping,
Upon a felon's bier.

Cast on life's rushing waters,
His barque had floated wild;
No hand had held the compass,
No loving eye had smiled.

High heaved the waves of passion,
Fair reason's star grew dim;
He took a fellow-creature's life,
And suffered for his sin.

He suffered in deep silence;
Unheard, untold, his name;
"I would not bow thy aged head,
Oh, *mother!* with my shame!"

Forth from the darkest bosom,
Some glory still will shine;
This lesson clearly proving,
Man's nature, is divine.

PITTSBURG, March 20th, 1843.

HOPE.

BY T. K. HERVEY.

Again—again she comes!—methinks I hear
Her wild, sweet singing, and her rushing wings!
My heart goes forth to meet her with a tear,
And welcome sends from all its broken strings.
It was not thus—not *thus*—we met of yore,
When my plumed soul, went halfway to the sky
To greet her; and the joyous song she bore
Was scarce more tuneful than *its* glad reply:—
The wings are fettered by the weight of years,
And grief hath spoilt the music with her tears!

She comes!—I know her by her starry eyes,—
I know her by the rainbow in her hair,—
Her vesture of the light of summer skies;—
But gone the girdle which she used to wear
Of summer roses, and the sandal-flowers
That hung, enamored, round her fairy feet,
When, in her youth, she haunted *earthly* bowers,
And culled from all their beautiful and sweet:—
No more she mocks me with the voice of *mirth*,
Nor offers, now, the garlands of the *earth!*

Come back! come back!—thou hast been absent long;
Oh! welcome back the sybil of the soul,—
Who comes, and comes again, with pleading strong,
To offer to the heart her mystic scroll;
Though every year she wears a sadder look,
And sings a sadder song—and, every year,
Some further leaves are torn from out her book,
And fewer what she brings, and far more dear;—
As, *once* she came, oh! might she come again,
With all the perished volumes offered *then!*

But come!—thy coming is a gladness, yet,—
Light from the present o'er the future cast,
That makes the *present* bright,—but oh! regret
Is *present* sorrow while it mourns the *past*.
And memory speaks, as speaks the curfew bell,
To tell the daylight of the heart is done,—
Come like the seer of old, and with thy spell,
Put back the shadow of that setting sun
On my soul's dial; and with new-born light,
Hush the wild tolling of that voice of night!

Bright spirit, come!—the mystic rod is thine,
That shows the hidden fountains of the breast,
And turns, with point unerring, to divine
The places where its buried treasures rest,—
Its hoards of thought and feeling:—at that spell,
Methinks, I feel its long lost wealth revealed,—
And ancient springs within my bosom swell,
That grief had checked and ruins had concealed,
And sweetly spreading, where their waters play,
The tints and freshness of its early day.

She comes! she comes!—her voice is in mine ear,
Her mild, sweet voice, that sings, and sings forever;
Whose streams of song sweet thoughts awake to hear,
Like flowers that haunt the margin of a river;
Flowers that, like lovers, only speak in sighs,
Whose thoughts are *hues*, whose voices are their heart.

She comes!—I know her by her radiant eyes,
Before whose smile, the long dim cloud departs;—
And if a darker shade be on her brow,—
And if her tones *be* sadder than of yore,—
And if she sings more solemn music now,
And bears another harp than erst she bore,—
And if around her form no longer glow
The *earthly* flowers that in her youth she wore,—
That look is holier, and that song more sweet,
And *heaven's* flowers—the stars—are at her feet

DESPISE NONE; DESPAIR OF NONE.

The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be upon it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of, as to give his precious blood for it; therefore despise it not.—*Leighton.*

Miscellany.

From the April No. of the Dial.

GEORGE KEATS.

BY JAMES F. CLARKE.

Several years ago, I went to Louisville, Ky. to take charge of the Unitarian church in that city. I was told that among those who attended the church, was a brother of the poet, Keats, an English gentleman, who had resided for many years in Louisville, as a merchant. His appearance, and the shape of his head, arrested attention. The heavy bar of observation over his eyes, indicated the strong perceptive faculties of a business man, while the striking height of the head, in the region assigned by phrenology to veneration, was a sign of nobility of sentiment, and the full development behind marked firmness and practical energy. All these traits were equally prominent in his character. He was one of the most intellectual men I ever knew. I never saw him when his mind was inactive. I never knew him to acquiesce in the thought of another. It was a necessity of his nature to have his own thought on every subject; and when he assented to your opinion, it was not acquiescence, but agreement. Joined with this energy of intellect, was a profound intellectual modesty. He perceived his deficiency in the higher reflective faculties, especially that of a philosophical method. But his keen insight enabled him fully to appreciate what he did not himself possess. Though the tendency of his intellect was wholly critical, it was without dogmatism, and full of reverence for the creative faculties. He was thoroughly versed in English literature, especially that of the Elizabethan period, a taste for which he had probably imbibed from his brother, and his friends, Leigh Hunt and others. This taste he preserved for years in a region, where scarcely another could be found who had so much as heard the names of his favorite authors. The society of such a man was invaluable, if only as intellectual stimulus. It was strange to find, on the banks of the Ohio, one who had successfully devoted himself to active pursuits, and who yet retained so fine a sensibility for the rarest and most evanescent beauties of ancient song.

The *intellectual* man was that which you first saw in George Keats. It needed a longer acquaintance before you could perceive, beneath the veil of a high-bred English reserve, that profound sentiment of manly honor, that reverence for all truth, loftiness, and purity, that ineffaceable desire for inward, spiritual sympathy, which are the birthright of all in whose veins flows the blood of a true poet. George Keats was the most manly and self-possessed of men—yet full of inward aspiration, and conscious of spiritual needs. There was no hardness in his strong heart, no dogmatism in his energetic intellect, no pride in his self-reliance. Thus he was essentially a religious man. He shrunk from pietism, but revered piety.

The incidents of his life bore the mark of his character. His mind, stronger than circumstances, gave them its own stamp, instead of receiving theirs. George Keats, with his two younger brothers, Thomas and John, were left orphans at an early age. They were placed, by their guardian, at a private boarding-school, where the impetuosity of the young poet frequently brought him into difficulties, where he needed the brotherly aid of George. John was very apt to get into a fight with boys much bigger than himself, and George, who seldom fought on his own account, very often got into a battle to protect his brother. These early adventures helped to bind their hearts in a very close and lasting affection.

After leaving school, George was taken into his guardian's counting-room, where he stayed a little while, but left it, because he did not choose to submit to the domineering behaviour of the younger partner. Yet he preferred to bear the accusation of being unreasonable, rather than to explain the cause, which might have made difficulty. He lived at home, keeping house with his two brothers, and doing nothing for some time, waiting till he should be of age, and should receive his small inheritance. Many said he was an idle fellow, who would never come to any good; but he felt within himself a conviction that he could make his way successfully through the world. His guardian, a wise old London merchant, shared this opinion, and always predicted that George would turn out well.

His first act, on coming of age, did not seem, to the worldly wise, to favor this view. He married a young lady, the daughter of a British colonel, but without fortune, and came with her to America. They did not, however, act without reflection. George had only four or five thousand dollars, and knew that if he remained in London, he could not be married for years. Nor would he be able to support his wife in any of the Atlantic cities, in the society to which they had been accustomed. But by going at once to the west, they might live, without much society, to be sure, but yet with comfort, and the prospect of improving their condition. Therefore see this boy and girl, he twenty-one and she sixteen, leaving home and friends, and going to be happy in each other's love, in the wild regions beyond the Alleghanies. Happy is he whose first great step in life is the result not of outward influences, but of his own well-considered purpose. Such a step seems to make him free for the rest of his days.

Journeys were not made in those days as they are now. Mr. Keats bought a carriage and horses in Philadelphia, with which he traveled to Pittsburg, and then they descended the Ohio in a keel-boat, sending their horses on by land to Cincinnati. This voyage of six hundred miles down the river was full of romance to these young people. No steamboat then disturbed, with its hoarse pantings, the sleep of those beautiful shores. Day after day, they floated tranquilly on, as through a succession of fairy lakes, sometimes in the shadow of the lofty and wooded bluff, sometimes by the side of wide-spread meadows, or beneath the graceful overhanging branches of the cotton-wood and sycamore. Sometimes, while the boat floated lazily along, the young people would go ashore, and walk through the woods across a point, around which the river made a bend. All uncertain as their prospects were, they could easily, amid the luxuriance of nature, abandon themselves to the enjoyment of the hour.

Mr. Keats made a visit of some months to Henderson, Ky. where he resided in the same house with Mr. Audubon, the naturalist. He was still undetermined what to do. One day, he was trying to chop a log, and Audubon, who had watched him for some time, at last said, "I am sure you will do well in this country, Keats. A man who will persist, as you have been doing, in chopping that log, though it has taken you an hour to do what I could do in ten minutes, will certainly get along here." Mr. Keats said that he accepted the omen, and felt encouraged by it.

After investing the greater part of his money in a boat, and losing the whole of it, he took charge of a flour mill, and worked night and day with such untiring energy, that he soon found himself making progress. After a while, he left this business, and engaged in the lumber trade, by which, in the course of some years, he accumulated a handsome fortune. In the course of this business, he was obliged to make visits to the lumberers, which often led him into wild scenes and adventures. Once, when he was taking a journey on horseback, to visit some friends on the British prairie, he approached the Wabash in the afternoon, at a time when the river had overflowed its banks. Following the horse path, for there was no carriage road, he came to a succession of little lakes, which he was obliged to ford. But when he reached the other side, it was impossible to find the path again, and equally difficult to regain it by recrossing. The path here went through a cane-brake, and the cane grew so close together, that the track could only be distinguished when you were actually upon it. What was to be done? There was no human being for miles around, and no one might pass that way for weeks. To stop, or to go on, seemed equally dangerous. But at last, Mr. Keats discovered the following expedient, the only one, perhaps, that could have saved him. The direction of the path he had been traveling was east and west. He turned and rode toward the south, until he was sure that he was to the south of the track. He then returned slowly to the north, carefully examining the ground as he passed along, until at last he found himself crossing the path, which he took, and reached the river in safety.

George Keats not only loved his brother John, but reverenced his genius, and enjoyed his poetry, believing him to belong to the front rank of English bards. Modern criticism seems disposed to concur with this judgment. A genuine and discriminating appreciation of his brother's poetry always gave him great pleasure. He preserved and highly prized John's letters, and unpublished verses, the copy of Spenser filled with his works, which he had read when a boy, and which had been to him a very valuable source of poetic inspiration, and a Milton, in which were preserved, in a like manner, John's marks and comments. That the love of the brothers was mutual, appears from the following lines, from one of John's poems, inscribed, "To my brother George":

"As to my sonnets, though none else should heed them,
I feel delighted, still, that you should read them.
Of late, too, I have had much calm enjoyment,
Stretched on the grass at my best loved employment,
Of scribbling lines to you—"

Less than two years ago, in the prime of life, and the midst of usefulness, George Keats passed into the spiritual world. The city of Louisville lost in him one of its most public-spirited and conscientious citizens. The Unitarian society of that place lost one, who, though he had been confirmed by the Archbishop of Canterbury, was too honest not to leave the popular and fashionable church, for an unpopular faith, which was more of a home to his mind. For myself, I have ever felt that it was quite worth my while to go and live in Louisville, if I had gained thereby nothing but the knowledge and friendship of such a man. I did not see him in his last days. I was already living in a distant region. But when he died, I felt that I had indeed lost a friend. We cannot hope to find many such in this world. We are fortunate if we find any. Yet I could not but believe that he had gone to find his brother again among

"The spirit and intelligences fair,
And angels waiting on the Almighty's chair."

The love for his brother, which continued through his life to be among the deepest affections of his soul, was a pledge of their re-union again in the spirit-land.

Perhaps I have spoken too much of one who was necessarily a stranger to most of your readers. But I could not bear that he should pass away, and nothing be said to tell the world how much went with him.

TRIALS AND DANGERS OF THE WHALE FISHERY.

The following very graphic description of the trials at home, and dangers abroad, which are incident to the whale fishery, is by a Nantucket correspondent of the New-York Evangelist—no doubt the Rev. John S. C. Abbott:

Nantucket is sustained entirely by the whale fishery. But few persons are aware of the peculiar trials and dangers which this business involves. I have rarely been able to see the United States banner run up to the top of our flag-staff, announcing that a Cape Horn ship has appeared in the distant horizon, or to sit upon my house-top and watch the lessening sail of one as it recedes from the island, disappearing in the haze of the ocean, without having emotions excited which will moisten the eye. Our ships are fitted out for a cruise of four years. If they return with a cargo of sperm oil in forty months, they are thought to be remarkably successful; but not unfrequently they recruit their exhausted stores in some port around Cape Horn, and nearly five years pass away ere the storm-worn ship again appears in our harbor. Who then can imagine the feelings which must agitate a family when the husband and the father leaves his home for such a voyage as this. A man was speaking to me a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family, on the last voyage. The ship in which he was to sail was at Edgartown, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning, and saw all his private sea stores stowed away in the little sloop, and then returned to his home to take leave of his wife and child. His wife was sitting at the fireside, struggling to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter, about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse, ere he can cross that threshhold again. One sea-captain upon this island has passed but seven years of forty-nine upon the land. A lady said to me, a few evenings ago, "I have been married eleven years; and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days." He is now absent, having been gone fifteen months; and two years more must undoubtedly elapse, ere his wife can see his face again. And when he does return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked a lady the other day, how many letters she wrote to her husband during his last voyage. "One hundred," was the answer. "And how many of them did he receive?" "Six." The invariable rule is to write by every ship that leaves this port, or New Bedford, or any other port that can be heard from, for the Pacific ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine, then, the feelings of a husband, and a father, who returns to the harbor of Nantucket, after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharf which is to bring him tidings of weal or wo. He stands pale and trembling, pacing the deck overwhelmed with emotions which he in vain endeavors to conceal. A friend in the boat greets him with a smile, and says, "Captain, your family are all well." Or, perhaps he says, "Captain, I have heavy news for you; your wife died two years and a half ago." A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. That wife and child are now both in the grave. But the husband knows it not, and probably will not know it for months to come. He perhaps falls asleep every night thinking of the loved ones he left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon. And immediately the stars and stripes of our national banner are unfurled from our flag-staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain, for which service a silver dollar is the established and invariable fee. And who can describe the feelings which must then agitate the bosom of the wife! Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. "Is he alive?" she says to herself, "or am I a widow, and these poor children orphans?" She walks about the room, unable to compose herself sufficiently to sit down; eagerly she is looking out of the window, and down the street. She sees a man with hurried steps turn the corner, and a little boy has hold of his hand. Yes, it is he. And her little son has gone down to the boat, and found his father. Or, perhaps, instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. They rap at the door. It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long been entombed in the fathomless ocean.

This is not mere fiction. These are not extreme cases, which the imagination creates. They are facts of continual occurrence; facts which awaken emotions to which no pen can do justice. A few weeks ago, a ship returned to this island, bringing the news of another ship, that she was nearly filled with oil; that all on board were well, and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket; and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length, the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned, with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar; and when about a week out, on his return home, he died, and was committed to his ocean burial. A few days after, I called on the weeping widow and little daughter, in their desolated home of bereavement and anguish.

A few months ago, a boat's crew of six men were lost, under the following circumstances. A boat had been lowered to take a whale. They had plunged the harpoon into the huge monster, and he had rushed with them, at railroad speed, out of sight of the ship. Suddenly a fog began to rise, and envelop the ship, and to spread over the whole expanse of the ocean. It was impossible to see any object at the distance of a ship's length. And there was an open whale boat, with six men in it, perhaps fifteen miles from the ship, with food and water for but a few hours' consumption, and utterly bewildered in the dense fog. The darkness of night soon came on. The wind began to rise, the billows to swell. Every effort was made, by firing guns, and showing lights, to attract the lost boat. The long hours of night rolled away, and a stormy morning dawned, and still no boat appeared. For several days, they sailed in circles around the spot, but all in vain. The boat was either dashed by the whale, or swamped by the billows of the stormy night; or, as it floated day after day, upon the wide expanse of the Pacific, one after another of the crew, emaciate with thirst and famine, dropped down and died. And is not that an afflicted home, where the widowed mother now sits, with her child in her arms, weeping over her husband thus painfully lost?

And still, when we take into account the great numbers engaged in the whale fishery, and the imminent perils which the pursuit involves, it is indeed astonishing that there are not more fatal accidents. A large whale, with one lash of his mighty flukes, can shiver a boat to fragments, and sink to fathomless depths the mangled corpses of all who are in it. He needs to close his jaws but once, to crush the boat like an eggshell. Sometimes, plunging into the ocean's mysterious profound, he comes rushing perpendicularly up, with inconceivable velocity—strikes the bottom of the boat with his head, and throws it, with all who are in it, fifteen feet into the air; and as the broken fragments of the boat, and the wounded men are scattered over the water, he lashes the ocean into foam with his flukes, and is off, leaving his enemies to perish in the waves, or to be picked up by other boats. There are hardly any scenes upon the field of battle, more replete with danger, than those which are often witnessed in this perilous pursuit. Many lives are lost every year. And yet there appears to be no difficulty in finding those who are willing, for a comparatively small remuneration, to face these dangers. If a man is successful, in the course of some twenty years, he lays up a moderate competence for the rest of his days. And this hope cheers him through innumerable trials, and hardships, and disappointments, and dangers.

THE BEGGAR.

FROM THE FRENCH.

Many years since, when I was a young man about twenty years of age, I used very frequently to spend Sunday with my mother, who resided at Versailles, this being the only day of the week on which I could leave Paris. I generally walked as far as the Barrier, and thence I took a seat in one of the public carriages, to my mother's house. When I happened to be too early for the diligence, I used to stop and converse with a beggar, whose name was Anthony, and who regularly took his station at the Barrier de Passy, where in a loud voice he solicited alms from every one who passed, with a degree of perseverance that was really astonishing. I generally gave him a trifle, without inquiring whether he deserved it or not, partly because I had got into the habit of doing so, and partly to get rid of his importunities. One day in summer, as I waited for the diligence, I found Anthony at his usual post, exerting his accustomed form of petition. "For the love of heaven, bestow your alms on a poor man—Messieurs, Mesdames, the smallest trifle will be gratefully received."

While Anthony was in this manner pouring his exclamation into the ears of every one who came within the reach of his voice, a middle-aged man, of respectable appearance, joined us. He had a pleasant expression of countenance, was very well dressed, and it might be seen at a glance that he was a man in good circumstances. Here was a fit subject for a beggar, who quickly made his advances, proclaiming in a loud voice his poverty, and soliciting relief.

"You need not be a beggar unless you please," replied the gentleman, "when you have an income of ten thousand crowns."

"You are pleased to jest, sir," said Anthony.

"By no means," said the gentleman, "I never was more serious in my life. Listen to me, my friend. You perceive that I am well dressed—and I tell you, that I have every thing a reasonable man need desire."

"Ah, sir, you are a fortunate man."

"Well, my friend, I would not have been so if I had sat and begged, as you are doing."

"I have no other means of obtaining my living."

"Are you lame?"

"No, sir."

"You are not blind, nor deaf, and you certainly are not dumb, as every passer-by can testify. Listen: I shall tell you my history in a few words. Some fifteen, or twenty years ago I was a beggar, like yourself; at length I began to see that it was very disgraceful to live on the bounty of others, and I resolved to abandon this shameful way of life as soon as I possibly could. I quitted Paris, and went into the provinces—begged for old rags. The people were very kind to me, and in a short time, I returned to Paris with a tolerable large bundle of rags of every description. I carried them to a paper maker, who bought them at a fair price. I went on collecting, until to my great joy, my finances enabled me to purchase rags, so that I was no longer forced to beg for them. At length, by diligence and industry, I became rich enough to buy an ass with two panniers, and they saved me both time and labor. My business increased; the paper makers found that I dealt honestly by them; I never palmed off bad rags for good ones; I prospered, and see the result. In place of being a poor, despised beggar, I have ten thousand crowns a year, and two houses, in one of the best streets in Paris. If, then, my friend, you can do no better, begin as a rag merchant. And here," he continued, "is a crown to set you up in your new trade; it is more than I had; and in addition, please take notice, that if I find you here another Sunday, I shall report you to the police."

On saying this, the old gentlemen walked off, leaving Anthony and myself in a state of great surprise. Indeed, the beggar had been so much interested in the history he had heard, that he stood with open mouth, and eyes, in mute astonishment, nor had he even power to solicit alms from two well-dressed ladies, who passed at that moment.

I could not help being struck with the story, but I had no time to comment upon it, as the diligence had arrived, in which I seated myself, and pursued my way. From that period I lost sight of the beggar; whether the fear of the police, or the hopes of gaining ten thousand crowns a year, had wrought the change, I was not aware; it is sufficient to say, that from that day forward, he was never seen at the Barrier.

Many years afterwards, it happened that business called me to Tours. In strolling through the city, I stepped into a bookseller's shop to purchase a new work that had made some noise. I found there four young men, all busily employed, while a stout, good-looking man was giving them orders, as he walked up and down, with an air of importance. I thought I had seen the face of the bookseller before, but where, I could not for a moment tell, until he spoke, and then I discovered him to be my old friend Anthony. The recognition was mutual; he grasped my hand, and led me through his shop, into a well furnished parlor; he lavished every kindness on me; and finally gave me his history, from the time we parted at the Barrier. "With the crown of the stranger, he began, as he had advised him, to collect rags. He made money; became the partner of a paper manufacturer; married his daughter; in short his hopes were fulfilled; his ambition gratified, and he could now count his income at ten thousand crowns. He prayed every day for blessings on his benefactor, who had been the means of raising him from the degraded condition of a common beggar. Anthony is so convinced of the evil and sin of idleness, and of subsisting on the charity of others, that, while liberal and kind to those who are willing to work, no entreaties, no supplication ever prevailed on him to bestow a single sous on those who would not help themselves.

MORAL EFFECTS OF MUSIC.

Major Devezac, in his chapter on gardening, in a late number of the Democratic Review, speculates thus on the effect which the cultivation of music has upon the German character:

"Whoever has sojourned in Germany long enough to associate much with Germans, must have remarked the singular mildness, the pleasing simplicity of manners, the elegance of habits, and the general urbanity of deportment, forming the characteristic of a people which, in order to hold a first rank among the great powers of the earth, need only be united under a single and national government. That a people so long oppressed by a multitude of petty princes, domineered over a by numerous and heartless aristocracy, inhabiting, too, a country desolated by the invasion of foreign armies, which for centuries have made it their battle-ground, should have preserved, nevertheless, the primitive kindliness and amenity of their nature, is a moral phenomenon which, while visiting in that country, both the palace of the great, and humble abodes of the peasantry, I have been tempted to attribute more to the love of music that obtains through all classes of German society, than to any other cause. There the fiercer passions kindled during a day of suffering, and trial, instead of being exasperated by the angry repining of the family circle, when the working-man returns home, are, on the contrary, lulled to rest by the harmony of song. The madness of Saul yielded to the harp of David"

A BEAUTIFUL IDEA.

In the mountains of the Tyrol, hundreds of the women, and children, come out when it is near bedtime, and sing their national songs, until they hear their husbands, fathers, and brothers, answering them from the hills, on their return home. On the shores of the Adriatic sea, the wives of the fishermen come down to the beach about sunset, and sing a melody from Tasso's *Gerusalema Liberata*. They sing the first verse and then listen for some time; they then sing the second verse, and listen until they hear the answer come from the fishermen, who are thus guided by the sounds, to their own village.

FOR HOUSEKEEPERS AND FARMERS.

Asparagus.—He who has a good bed of asparagus, has his peas ready sown, and may pluck an earlier mess than he who sows in spring.

This plant is the best substitute for green peas, which it much resembles in taste; and great quantities are easily raised at small expense. As soon as the frost is out, some of our richest manure should be hoed in upon the beds, chopping all the ground over, two or three inches deep. Then the soil may be stirred every day or two to keep the weeds down, until the plant comes up; for you cannot well hoe it afterwards; if your manure was laid on the beds last fall, your asparagus will be earlier this spring.—When you crop the tops, cut down even with the surface of the soil, or lower; for you want nothing but a tender stalk to boil.

Lime.—The success with strawberries might have been partly owing to the use of lime. Its tendency to diminish the growth of leaves, and stem, and increase that of the seed and fruit, is well known. It had been applied two years before, to the strawberry bed, at the rate of about half a bushel to the square rod. A similar effect was observed on tomatoes, when the manure they received, which was well rotted, had a small quantity of lime thoroughly mixed with it The growth of the stems was moderate, and the product in fruit, very abundant. Others manured without lime, grew abundantly in stem, and the product of fruit not quite so great. Slacked lime was used. The difference might have been owing to other causes; at any rate more experiments are needed.

Good and Bad Tools.—A writer in the Maine Cultivator, illustrates the importance of having the best implements, by showing that a hand with an excellent axe, and a handle well hung, would cut a pile of wood in 12 days, which would require 16 days labor with a poor implement. The difference of cost in the two implements is supposed to be 72 cents, and in this one operation four dollars are saved by the use of a superior tool. This is a fair specimen of the loss or gain by good or bad management, in furnishing implements of husbandry.—*Farmer's Journal.*

Soaking Corn to Feed Horses.—One of the best farmers in the vicinity of Baltimore, saves one-third of his corn by soaking it before he feeds it to his horses. He places two hogsheads in his cellar, secure from frost, and fills them with ears of corn, and pours on water to cover it. When well soaked, he feeds it to his horses, and when one cask is empty, he fills it again, and feeds from the other. By the time one is empty, the corn in the other is well soaked. The cobs are so well soaked that the horses eat the whole, and they require only two-thirds as much corn, when prepared in this way; and there is no doubt that this preparation, and the eating of the cob with the corn, renders the food more wholesome.—*Ib.*

Value of Plaster and Ashes.—Mr. Enoch Hoit, a farmer upon Horse Hill, in this town, informs us that in the summer of 1841, four acres of pasture land upon his farm were ploughed for potatoes—two acres for himself, and two by one of his neighbors. Both parts were planted with manure. At the time of planting his own, a very small quantity of ground plaster was thrown in each hill; and after planting, less than a gill of ashes was thrown upon the hill, as the potatoes come out of the ground. His neighbor made use of neither plaster nor ashes. In all other respects the two parts were treated alike. In the course of the season, the difference in the potato tops was very plain, upon opposite high ground, more than half a mile distant. Two rows of each part, side by side, were dug at the same time; when the hills where the plaster and ashes were used, produced two bushels, for one of the ground where neither was used.—*Hill's Visitor.*

Miscellaneous Items.

Another Phenomenon.—The Philadelphia Inquirer publishes a letter from "an officer of the United States army, of unquestioned character and veracity," dated at Fort Leavenworth, Missouri, March 20th, and describing a singular appearance on the morning of February 14th. The letter says:—

At 3 A. M. the moon, which had been obscured by a cloud for some hours, burst forth of a deep blood red color, with a black cross of equal proportions over the face, but not extending beyond the rim, while on the two sides small pieces of rainbow were visible.

After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows.

It continued so for half an hour, and heavy clouds then intervening obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—by the guard and sentinels on post, and by several citizens of Weston—a little town five miles off. The next morning the sun rose, accompanied by sun dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns.

We suppose that the cross was nothing more than a fortuitous arrangement of the electric fluid, or magnetic fluid, or whatever it is that forms the aurora borealis. Such appearances—that is to say, appearances of bands across the moon's face, and the sun's also—are not uncommon in high northern latitudes. Accounts of several may be found, if we remember right, in Captain Parry's narrative of his arctic expeditions; and it is our impression that they were accompanied, or followed, as in this instance, by parhelia.—*Commercial Advertiser.*

Not a fiery Tail.—It is now pretty generally understood, that comets have no fiery tails, so that all apprehension of their whisking about, and turning creation into chaos, may be dispelled. A correspondent of the *Philadelphia Times*, says, philosophers may have differed respecting the composition of their tails; it seems now to be pretty well understood, that they possess nothing fiery or cumbustable in them, and may with more propriety be likened to the mild radiance that proceeds across the street from the illuminated glass in an apothecary's window in a dark night, than to anything of a baneful or pestilential nature.

Thlothlo-Tustennugge, [*Fish king,*] generally known as Tigertail, died at New Orleans barracks on the 4th instant. He was well known to many of our citizens—domesticated as he was in some two or three families prior to the breaking out of the protracted war, so long harassing our frontier.

When hostilities were assuming a formidable aspect, he joined a scouting party of citizens as a guide. After penetrating the Indian country he separated from them and adhered zealously to the cause of his tribe. Though not distinguished as a warrior, he was a formidable enemy, from his intelligence and cunning, aided by a general knowledge of the habits of the white man. In council he would set expeditions on foot, well planned to meet and frustrate the designs of his enemy, or designate to the young and active of his tribe the time and manner to invade some quiet and defenseless home.

Three times has Tigertail surrendered for emigration and, by crafty ebullitions of apparent concern for the welfare of his band, deluded others into the belief of his honesty and sincerity. At Tampa, in January, 1842, he laid a deep plan to induce his band, (some forty warriors then in camp,) again to take to the woods. In this plan he was frustrated, himself, with one man and two women, however, escaping. In August last, he again renewed his efforts to procure clothing, giving solemn assurances of his determination to emigrate. This was encouraged until the proper time, when he, and the remainder of his band, were suddenly and unexpectedly required by General Worth to embark for New Orleans, where he died two days previous to the embarkation of his followers to Arkansas.—*Tallahassa Sentinel.*

Diabolical Attempt.—Upon the oath of Mr. Perrez, a resident of the first municipality, a young mulatress, aged about 12 years, was brought before Recorder Bertus yesterday upon the charge of an attempt to murder. She had been employed to take care of his child, an infant not more than 8 months old. Some days ago the infant was observed to be suffering under a complaint that baffled the skill of the attending physician, and at last the parents came to the conclusion, that it must have been poisoned. Their suspicions fixed upon its nurse, the girl mentioned above, and after questioning her repeatedly, she at last acknowledged that she had put a quantity of powdered glass into the little sufferer's food! Nor did her cruelty stop here—she had mixed several small pins in a saucer of syrup and compelled the unfortunate infant to swallow them! Not content with this, the female fiend struck the child over the head several times with a bamboo cane, and tried to push a piece of stick down its throat! She was committed to prison to await a further trial.—*New Orleans Picayune.*

Execution of Tricolti.—At the early hour of ten o'clock yesterday morning, the open ground in the vicinity of the prison was crowded with thousands of spectators. At about quarter past twelve, the unhappy criminal was led to the ladder by which he was to ascend the scaffold. The excitement of fear was so great, that his knees tottered under him, and when he had almost reached the platform, the ladder, executioner, priest, and himself, fell to the ground. The ladder was more firmly fixed, but the wretched man was so overcome, that those in attendance were obliged to drag him to the fatal seat. The sheriff read the sentence to him, and on asking him if he had anything to say, Tricotti put his hand on his heart and replied—"On my soul, gentlemen, I did not set the house on fire." The priest after consoling him with words of religion, kissed him—the cap was drawn over his eyes—the signal was given, and in a few minutes Tricotti was among the dead!—*Ib.*

Days of Worship.—The following days of the week are set apart for public worship in different nations: Sunday, or the Lord's day, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

A Good Joke.—The Northampton Courier states, that while a fugitive slave was giving in his "experience" at an abolition meeting in the town, a few days since, one of the audience asked him if his master was a *Christian?* "No," said he, "he was a member of Congress!" This, of course, produced a roar of laughter.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

TREES.

COMMERCIAL GARDEN AND NURSERY OF PARSONS & CO.

Flushing, near New-York.

THE Proprietors are constantly enlarging their extensive assortment of FRUIT and FOREST TREES, ORNAMENTAL SHRUBS, PLANTS, &c.

Their Catalogue for 1843, with recent additions and reduced prices, is just from the press, and can be obtained, gratis, by application to the proprietors, per mail, or of M. DAY & CO. 374 Pearl street, New-York, who will also receive orders.

4th mo. 6, 1843. 148—4t.

Health, Quiet, and Comfort!!

THE Graham House, 63 Barclay street, New-York proffers advantages to strangers stopping a few days or weeks in the city, such as are rarely offered. It is eligibly located, on a clean and airy street, very near the business part of the city, and in the immediate vicinity of the principal steamboat landings. Its apartments are convenient and neat, while its table is supplied with the best vegetables and fruits that can be procured, excluding, entirely, animal food, and stimulants of all kinds. Charges moderate, and every effort made to render boarders comfortable. Shower baths free. Remember, 63.

New-York, October 20, 1842. 6m

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," F